# The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. New Series.—No 36. SATURDAY, SEPTEMBER 8, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

## INTERNATIONAL BIBLE STUDY.

Sept. 9th 1883.——Acts XIV. 1—18.

For Comment see last *Guardian*.

Sept. 16th 1883.——Acts XIV. 19-28.

Many in Lystra were doubtless convinced that Paul and Barnabas were servants of the most high God, and were ready to be guided by them into the way of salvation. We are not told of any synagogue in Lystra, and probably there were few Jews living there. But some of the Jews of Antioch and Iconium came there for the very purpose of hindering the people from embracing the Gospel. The intensity of their rancour against the Christian cause appears from their efforts to induce the Greeks rather to abide in their own idolatrous system than to believe on Jesus. Paul in his first letter to the Thessalonians, (II. 16) says of the Jews: "They please not God and are contrary to all men; forbidding us to speak unto the Gentiles that they may be saved, to fill up their sins always; but the wrath is come upon them to the uttermost." Have we their counterparts at the present day among nominal Christians, opposed to missionary labours, and glad when such are obstructed? These Jews succeeded in persuading the people of Lystra that Paul and Barnabas were mischief-makers, and should be got rid of as soon as possible; and they who had been on the point of rendering divine honours to them, rushed at once to the other extreme. The testimony of strangers weighed more with them for abiding as they were, than the manifest power of a beneficent God did for a change of faith. Stirred up in this way, the people rushed upon Paul and stoned him, and having put him to death, as they supposed, tied a rope to him and dragged him out of the city, that their streets might not be defiled by the presence of his body. Barnabas happened to be out of the way at the moment. Those who had received Christ as their Saviour, followed the crowd and when they dispersed, gathered round the body. It was a sad sight, and they were pierced in their hearts as they called to mind the earnest preaching of Paul, his holy conversation, the healing of the cripple, the outpouring of the Spirit, and realized that he had met this shocking death in his effort to bring them the Gospel. But the Lord who had promised never to forsake his servants, had not suffered his life to be extinguished While the disciples stood around, Paul rose from the ground, and went with them into the city, and passed a comfortable night in sleep. The next day he and Barnabas took an affectionate leave of them and then left the town. Derbe was not far off and they were soon heard testifying for Christ in its thoroughfares. Instead of fainting under their tribulations they gloried in them as furnishing occasion for the manifestation of the power of Christ. The word was effectual and many submitted to Jesus and became the children of God. Paul was now pretty near his natal city; Tarsus was just on the other side of the mountains that were visible in the south-east. But the evangelists felt that a powerful tie bound them to those whom they had lately introduced into the kingdom, and whom they had left like sheep among wolves; so they retraced their steps and revisited the places from whence they had been driven out. They confirmed the souls of the disciples, by speaking to them of the grace of God and of the promises, and exhorted them to continue in the exercise of faith and keep in mind that through many tribulations we enter the kingdom of God. They found that some in each place had made marked progress in the apprehension of the deep things of God. These they appointed elders, setting them apart for the work of the ministry, after having united with the church in a season of special fasting and prayer. Many years after, and when just about to enter into his rest, Paul refers to these scenes in his letter to Timothy (2nd T. II.) for it was in Lystra that Timothy had been brought up, and it was there that Paul found him. He appears to have been among those who embraced the Gospel when first preached in his native town; for on the occasion of the apostle's subsequent missionary tour he is spoken of as an advanced and promising Christian. He was converted under favourable influences, in a storm of persecution, and the example of Paul and Barnabas, their zeal, their love, their intrepidity of faith, their cheerfulness in the presence of such bitter opposition, and the testimony borne to them by signs and wonders led this ardent young man to determine to follow Paul as he followed Christ. The apostles completed their itinerary and returned to Antioch in Syria, and we may imagine the astonishment and rapture with which the church there heard of the marvellous successes that their missionaries had met with in Pamphylia, Pisidia and Lycaonia, not to speak of Cyprus of which they had already heard something from Mark. The problem was now solved. Churches of Gentile Christians had been planted in the very heart of heathenism, and were self-sustaining and self-propagating, under the leadership of the Holy Spirit. The door of faith then opened to the Gentiles, has never been altogether closed, though for many centuries it was very little used. When Satan and his angels were allowed by an apostate church to make their way into the Christian heaven, and accuse the brethren day and night, the everlasting Gospel was hampered and baffled; but the story of the early triumphs of the evangelists, remained as a bow of promise and of hope. The door of faith is in a measure opened, but not fully, nor will be, until Christians are filled with the Spirit of wisdom and revelation in the knowledge of Him. (Ephes: I. 17-23).

## WEEKLY REVIEW.

—The Bombay Auxiliary Bible Society has resolved to proceed as quickly as possible with the Revision of the Marathi translation of the Bible. The plan is to improve the present translation by making such changes as are indispensably required. There is a Committee in Bombay for carrying out this plan; but the co-operation of brethren—European and native—in country-stations is cordially invited. Those who are willing to take part in this work should at once prepare lists of the corrections which they think desirable. Such lists, taking up in the first place the Pentateuch, should be sent to Bombay by the end of October, addressed to Rev. R. Stothert, Free Church Mission, Bombay.

—The *India Methodist Watchman* says: "We know that in America the Y. M. C. A. *would as soon sell liquor, opium or poison as tobacco*. But the Bombay Y. M. C. A. tobacco-shop has found a friend in the editor of one of our most valued exchanges published on the spot." Our readers know very well that we eschew tobacco and recommend all our friends to have done with it. We do not believe that the use of it is *per se* a sin; in certain circumstances it is, in others it may be legitimate. *Dhatura* is a poison, but asthmatic subjects smoke it for the relief it affords them, and we would not hinder them. We know of some who profess to have been greatly benefited by the use of tobacco. If the *Watchman* is right, (and he professes to know what he affirms,) the Y. M. C. Associations of America put tobacco on a par with liquor, opium and poison. Well, we do not, and we think the cause of total abstinence will be seriously retarded if we fail to make distinctions where such broad distinctions exist in the results. If the appetite for liquor and the taste for tobacco are so wedded that the one entails the other, by all means let both be given up. The writer of this was for about a dozen years an inveterate smoker, but in his case smoking never led to drinking; rather it became a substitute for it. But when he came to know Christ, he gladly gave up the habit, and has never since had any hankering after it. If our friends have any pleasure in stigmatizing the Coffee-rooms of the Y. M. C. A. in Bombay as tobacco-shops, they may be allowed the privilege, If Jack can get a cheroot there, it is out of kindness to him, to keep him from visting worst haunts.

—It was lately mentioned in our columns that the Y. M. C. A. of Bombay were making an effort to reduce the amount of their indebtedness. We are happy to say that the effort has been crowned with excess. On the 30th of June the debt amounted to Rs. 5298-1-11. The amount since collected is Rs. 3333-8-0. The debt in consequence has been reduced to Rs. 1964-9-11. Not-Notwithstanding the monsoon weather the services held on board ship in Prince's

Dock have been well attended and there has been a marked interest among those who attended them.

—Some of the Gujarathi papers have been denouncing Surgeon Parakh for appearing in the Lecture Room without the Parsee hat on his head, alleging that it is contrary to the Zoroastrian faith to do so. When will our Native friends learn that religion has nothing to do with modes of dress? Religion requires us to pay our tailor's bills, and not to wear what we have not paid for; it requires us to be decent in our apparel; discountenances ostentation and display in dress; but leaves every man at liberty to consult his own taste in his apparel. As for the Parsee hat it is essentially the hat worn by the people of the country in which they (Parsees) landed, on coming from Persia, and is still worn by Gujarathi Hindoos and even Mahomedans.

—With reference to the opinion expressed by a correspondent that a minister of religion should be a doctor of medicine, we cannot say that we agree with him. In pioneer work, it is well that the missionary should have some knowledge of medicine, though even here it should not be obligatory. No such rule is laid down in the Bible; on the contrary, there is a division of labour, even as regards spiritual work; some are called to be evangelists, some to be pastors, some to be teachers of the young. See 1 Cor. xii. So in the medical profession, one is a dentist, another an oculist, one is a surgeon, one is a physician, &c. &c. The body and the soul are intimately connected, but it does not follow that the man who preaches the Gospel must know how to cut off a leg, or remove a cataract.

—The work in connection with the Baptist Telugu Mission continues to develope. The *Indian Baptist* mentions that the Rev. Mr. Clough recently baptized 125 converts from heathenism. These are from what are called the lowest castes, but we know that God uses the base things of the world, yea, things that are not, to bring to nought the things that are. A friend who lately visited this Mission says that nothing more impressed him than the sight of about 200 students being trained for the ministry of the Gospel, their wives also receiving suitable instruction at the same time.

—In the *Indian Baptist* is also a notice of a Conference at Barisal, Bengal, at which nearly 100 Native preachers and deacons were present. A number of interesting topics were discussed. A native brother read a paper on wife-beating. One meeting was occupied by the women, many of whom read papers. On the following Sunday 18 persons were baptized by Mr. Edwards, and 42 by Mr. Spurgeon and Mr. John.

—The Telugu Mission is the subject of some articles in the *Evangelisches Missions-Magazin*, which close by reminding the reader of the hesitation with which many, five years ago, received the news of the beginning of the great movement, anticipating that a reactionary movement would soon follow. But it has steadily marched on, till now there are over 21,000 baptized members, besides children, making in all a community of perhaps 50,000. It was thought, we remember, that the resources of the Mission would be swamped in the effort to provide the needed instruction and care of such a large community. But it does not appear to have been the case. This Magazine speaks with high commendation of the school for training preachers.

—The railway from Sholapore to Beejapore is so far completed that H. E. the Governor has been able to travel by it, though the bridge over the Bhima is yet unfinished. Not many places in India are more worthy to be visited than Beejapore, where there are many magnificent remains of Mahomedan art, two or three centuries old, in admirable preservation. The railway will be opened, it is thought, early in the next cold season. Beejapore is to be the head-quarters of the district.

—We mentained lately that a Cashmiri youth had been baptized by the Canadian missionaries at Indore, and had gone to Ahmednuggar and there before a Magistrate had declared his voluntary adhesion to Christianity. The *Times of India* publishes a long letter on the subject from which it appears that the father of the boy followed him to Ahmednuggar and induced him to return with him to Indore. The father is in the service of the Maharajah of Dewas and was at Indore for a two months' change. According to this letter, the boy seeks to justify himself to his friends by throwing upon the missionaries the blame of having taken advantage of his ignorance. "Mr. Wilkie took him to the church, sprinkled water on him and asked him to say 'Yes' to the queries put him." "A missionary at Ahmednuggar took him to a Magistrate and made him give a statement on oath which he did not understand, and which he was not in a position then to question." All this seems to us absurd on the face of it. A missionary must be out and out a fool who thinks that any thing is gained by baptizing one who does not really desire to be baptized, and a Magistrate must be singularly incompetent who allows a young man to swear to that which he does not understand. Judging from the statements made, the probablity is that the young man had favourable impressions of Christianity, without deep convictions, and had not the faith which overcomes natural timidity.

—Since writing the above we have seen a letter in the *Times of India* from the Rev. J. Fraser Campbell, rebutting the statements made in the letter above referred to. The young man is close upon 18 years of age, and had been for years visiting the missionaries.

—As a matter of course, some unfavourable criticisms have appeared on the Shapira MS. The arguments used to prove it not genuine, do not destroy our hope that it may yet be shown to be of high antiquity. The deviations from the Hebrew text are strongly against the idea that it has been forged by a modern Arab. If the pieces of parchment were prepared for the purpose of getting Mr. Shapira's money, it is difficult to see why the traffic came to an abrupt end. Orthographical or grammatical mistakes by no means show it to be modern. As a number of critical theories would be cashiered by its reception, we can easily understand why some should be predisposed to reject it.

—The English papers of Calcutta and Bombay have, from day to day, for a week past, reported the proceedings in connection will a charge of defamation of character brought by Miss Pigot, well known for her connection with mission work in Calcutta, against the Rev. Mr. Hastie, of the Est. Ch. of Scotland's Mission in the same city. On the strength of letters received by him from various parties, Mr. Hastie made such representations to the Committees in Edinburgh that have the direction of the Church of Scotland's foreign mission work, that Miss Pigot was removed. Miss Pigot denies altogether the allegations, attributing them to malice. The case is being tried before Judge Norris, who, discarding the reticence usually shown while a case is still pending, shows plainly that he thinks Miss Pigot a much injured woman. Mr. Hastie insists that the reports made by him to the Secretaries in Scotland, were privileged and not to be regarded as defamatory. The fact that Miss Pigot was removed from her post, does not of itself, perhaps, imply that the allegations were considered proven, but may have proceeded from a belief she had acted without sufficient prudence and that her influence would be neutralized by the fact of such doubts having been entertained. The charges are that she was too free in her deportment. The matter is still pending, and we can only express our regret that it should have been deemed necessary to take these matters to a court of law. The claims of the Gospel do not rest upon the fact that they who are engaged in teaching it, are in any sense perfect; but the world demands perfection of them, and seems to think that failure of any kind on the part of a missionary, male or female, is a powerful argument against the truth of the Gospel.

—The *Dnyanodaya* extracts from a Native paper a curious account of a man bitten by a snake and supposed to be dead. After the coroner's inquest his friends were going to take him to the cremation-ground when a Parsee doctor said he would restore him alive in three days. He was allowed to treat him, and the man gave indubitable signs of life, without regaining consciousness. In the absence of the doctor they took him to the cremation-ground, and placed the body on the pyre. The Parsee followed and remonstrated, and the body when approached by the fire gave signs of life, but the attendants thought it not proper to remove a body once placed on the pyre, so it was allowed to be consumed. Such is the strange statement made. Will the Police enquire into it?

—The Canadian Presbyterians are not the only missionary body seeking to carry on work in H. H. the Holkar's territory. The Rev. Mr. O' Neill had a sort of theological seminary at a place about 12 miles from Indore, and the young men who were studying there, regularly visited the surrounding villages. We are told that they preached in as many as forty or fifty villages in the Holkar's territory, without any interference from the authorities. Does the Holkar make a distinction between one missionary body and another?

—We find in the *Dnyanodaya* a notice of the death of Mr. Paul Gunesh, a Native Christian who has been for some years pursuing his studies in Bombay. He was originally a Saraswat Brahman of N. Canara, and made a profession of Christianity about 16 years ago in connection with the German Evangelical Mission. He was subsequently employed as a teacher in connection with the Govt. Educational Dpt. He has been lately a student in the Free Ch. College, Bombay, and at the time of his death was

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

with the Cowley Fathers and expected to go to England to be ordained. He was taken suddenly at 4 p. m. Sunday before last with symptoms not unlike those of cholera, and died in four hours. It is said that he had been making an excessive use of lime-juice.

—We heard lately from the Rev. Wm. B. and Mrs. Osborn, well remembered by many in India. They are now in Washington Territory on the Pacific. Mr. Osborn is very much interested in what he calls the Ocean Park Camp Meeting Association. A tract of land (250 acres) facing the ocean, is to be occupied as a Christian sea-side resort, and camp-meeting services will be regularly held there, every summer.

—We are very long in getting accurate details of the terrible calamity reported from the Straits of Sunda, occasioned by volcanic eruptions. Some 25,000 or 30,000 persons lost their lives by the tidal wave that followed.

## NOTICES OF BOOKS AND REPORTS.

"Report (49th) of the American Madura Mission." The year of Jubilee has come to this Mission in the southernmost part of India, and those who are connected with it have much cause for thankfulness in the review of what God has there wrought. No less than 225 congregations, numbering 11629 souls have been gathered. Eight new congregations were formed last year. About 3,400 are able to read. Contributions in 1882, Rs. 5569. Present gain in church membership in five years, 908. Membership, 2886, in 34 churches. Accessions from outside, last year, 93. The Stations occupied are 11, the most distant being only 70 miles from Madura, so that the work is compact. There are 17 Native Pastors, and 153 Catechists, and there are 237 teachers. Children in schools 5087. Not many missions in India have been better developed than this, yet here is a statement showing the religious condition of the district:

"There are probably 15, 000 public temples and shrines, or places for heathen worship in this district, while the places for Protestant Christian worship amount to but 225; thus for every Christian church or school-house, there are 660 temples, large or small, devoted to the worship of idols of wood and stone, or of divinities and demons supposed to be manifested through them."

Since the preparation of this report, Mr. Rendall, the oldest member of the Mission, has passed away, as our readers are aware.

---

"Golden Thoughts on Mother, Home and Heaven, from Poetic and Prose Literature of all ages and of all lands. With an Introduction by Rev. T. L. Cuyler D. D." E. B. Treat, publisher, 757 Broadway. This book is well fitted to meet the want of those who wish to present a friend with some handsome book likely to be prized not only for its appearance but for the character of its contents, Dr. Cuyler's commendation would be a sufficient passport to almost any book. He well says, "Every thing which helps to instruct mothers and inspire them for their high calling is of great moment. This is one purpose for which this book was compiled. Not for the amusement of a listless hour, but for quickening, reproof, instruction and encouragement." We have gone through the book with some care and our impression corresponds with the opinion expressed by Dr. Cuyler. We cordially commend it and wish it a large circulation. The cost is $2,75 in America. We understand that copies may be ordered from Rev. M. B. Kirk, Nynee Tal, N. India.

---

"Life of Hugh Miller, M. D. By the Rev. W. W. Peyton." As this book has been printed for private circulation, by express stipulation of the author, we do not feel at liberty to do much more than mention its existence. Dr. Miller was a well known resident of Bombay from 1841 to 1864, a medical practitioner in high esteem, an avowed friend of the Gospel and Gospel institutions. Mr. Peyton, also, was long a resident of Bombay, having spent the first half of his life here. With scanty materials he has made a book that many will prize and read with interest and satisfaction. Dr. Miller left £10,000 to the Free Church Mission in Western India, for the support of Native ministers and for Medical Missions. Both Dr. and Mrs. Miller are still remembered by a good many in Bombay. Dr. and Mrs. M. accomanied our friend Mr. Narayan Sheshadri to the United States in 1873. Dr. Miller died in 1879; Mrs. M. three years later.

---

We have received, The Voice of India, No. 8.—Faith work in Colar.—Cook's Excursionist, July.—Mr. Booth and the Sacraments; W. A. Sheppard, Calcutta.

The Bombay Guardian.

SATURDAY, SEPTEMBER 8, 1883.

## CHRIST OR KESHAB.

The *New Dispensation* of August 26th, has an article headed "Christ and Keshab Chunder Sen." The object is to show that whatever glory belongs to Christ belongs to Keshab Chunder Sen. Here is what the latter says:

Rather sensational heading! Yet stumble not, reader, but read on. Jesus Christ came to the world to save sinners. He had no other object in view. Keshub Chunder Sen is also anxious that the world should be freed from error and sin and regenerated in righteousness. Christ preached the Kingdom of Heaven as the ideal of social perfection and the final destination of progressive humanity. Keshub too is trying humbly and prayerfully to establish the holy Kingdom of Heaven in India. Chriat demanded absolute self-abnegation and asceticism. Keshub too tries to make men give up all wordliness and carnality, and take no thought whatever for the morrow. Christ laid great stress on the virtue of forgiveness, and preached the highest doctrine of love, the love of enemies. That most exalted ethics Keshub also preaches to his contrymen. In water-baptism, said Christ, is the type of spiritual purification, and in bread-eating the type of spiritual assimilation of godly life. So says Keshub to the Hindus. Christ had no other creed than this,—Love God and love thy neighbour. Keshub too recognises no other creed, aud always preaches that simple and sweet gospel. Christ did not proclaim the whole truth, but left it to the Holy Ghost to lead men to all truth. Keshub also magnifies the Holy Spirit as the Living Guru that teaches all truth, and supplements and perfects the teachings of Christ. Salvation according to Christ is not mere emancipation from the bondage of sin, but partaking of the divine nature. And what else does Keshub preach as the highest mukti but the eternal yoga of the human and the divine? Christ said, Be perfect, even as God which is in heaven is perfect, and he would have men acknowledge no lower aim of life. Keshub's theology too ignores all lower standards of earthly excellence, and condemns all manner of compromise and half-reform. Christ annouuced his mission to be not to destroy but to fulfil the older dispensation and perfect it. So is Keshub, not an enemy or destroyer of the previous dispensations of God, but a friend who seeks to fulfil them and carry them out to their ultimate logical sequence.

And so on. There is no mistaking the purport and drift of this. The writer is to say the least as eager to glorify himself as to glorify Christ. The object is not to show forth the privileges of those who truly believe on Christ, the greatness of the salvation of Christ available for every believer, but it is to direct attention to Keshub Chunder Sen as the founder of the New Dispensation. Jesus Christ came into the world to save sinners by dying for them on the cross. Kesheb Chunder Sen denies the atonement. Christ says I am the Way, the Truth and the Life; no man cometh unto the Father but by me. Keshub Ch. Sen believes in Mahomed and in Chaitanya as well as in Christ. We regret very much that the *Indian Witness* should write about these pretensions of the Brahmist leader in such a lenient strain as this:

Many Christian readers will be pained by these words, but a few will read them hopefully. To some the Brahmo mystic will seem to be uttering blasphemy, while others will think that he is drawing nearer and nearer the kingdom of God. We do not pretend to be able to comprehend either the mental or spiritual standpoint of the writer, but merely give the extracts as striking specimens of his mode of religious expression.

There were men of similar pretensions in the latter days of the apostle John. They too denied the atonement, and denied that Christ had a body of flesh and blood when he died on the cross. They claimed to be Christians; nay, to be the true Christians, too zealous for the honour of Christ to accept of the ideas prevalent in the churches. Yet see how John speaks of them in his epistles. John II. 18, 19, 22, 23; IV. 1, 2, 3; V. 6. &c. The teachers here referred were heretical about the nature of Christ's body, a matter of very small consequence if it had not involved the atonement. It is his blood that "cleanseth from sin."

In the successive numbers of the *New Dispensation* appears what is called "The New Samhita or the Sacred Laws of the Aryans of the New Dispensation." This is evidently intended to constitute the religious code by which the followers of Keshub Chunder Sen are to be guided. This will be their *grunth* or *Shastra*.

If the party who propounds the views above quoted were an illiterate person, cumpassed about by many things to hinder his coming to the knowledge of the truth, we would have respect to his ignorance and greet with joy such approximations to the truth as he were able to make. How very different is the case with Baboo Chunder Sen. He claims to be the teacher of Christianity, *per eminentia*; his is the true system, and that which is professed by Christians of the West is not; he speaks *ex cathedra*, and has his agents in many places doing their best to hinder his countrymen from embrac-

ing the Gospel which is proclaimed by Christian missionaries. It is many years since this comet reached its perihelion. We believe that Mr. Sen was once much nearer to the truth than he is now and that in consequence of his unwillingness to embrace the truth as it in in Jesus, he grieved away the Spirit. Along with a great show of meekness, he has a great deal of ambition, of a sort more worthy in appearance than that which seeks for aggrandizement by violent means, but is not the less ambition ; a master in spiritual strategy he seeks to be the prophet of the age, the God-revealer of the 19th century. He is ready to adopt every thing in the New Testament which he can adopt without compromising himself in the position he has assumed, but never as a learner from other men ; on the contrary his followers are to recognize in him one who has been raised up to rebuke the pride of Christians of the West, by showing them that they have quite misconceived the genius of Christianity. His Gospel is one that ssves his followers from the humiliation of being indebted to the Western world for the knowledge of true religion. Of course, true Christians are quite willing that God should bless India through Indian agents, and would have grace to accept of the humiliation of being set aside, if one more evidently taught of God were raised up here. But if Paul was constrained to denounce as accursed those evangelists who taught that the Gentiles must find their way to Christ through Judaism, much more must we deny that that is a true Gospel of the grace of God which constitutes Mr Sen the Pope of the Orient to determine what men must believe and what reject. This whole movement has for many a year been retrogressive instead of progressive, and its one fundamental tenet "Chunder Sen the prophet of Christ to the age" is coming more and more into prominence. What has favoured the development of this movement is just that which has favoured Ritualism, viz. the spiritual sloth which says "We will WAIT and see whereunto this will grow." Many still keep saying it.

## TITLES OF CHRISTIANS. X.

EPISTLES.

PAUL tells the Corinthians in his 2nd epistle, that they themselves are an epistle of Christ. God wrote his law upon tables of stone which he gave to the Israelites ; Christ writes his gospel in the hearts of believers, and the writing is manifestly declared in their lives. The epistles of the New Testament are really epistles of Christ embodying his mind and conveying his will in language that they can understand, to the churches. Christ in the flesh never came in contact with the churches ; but the apostles were—so to speak—representatives of the future churches, receiving his instructions for them. There were many things which they could not bear, which he could not communicate to them before his crucifixion, because they would have been unintelligible or incredible, but which they were brought to understand after the outpouring of the Spirit, and which are now found in the epistles. But it pleased the Lord, some sixty years after his ascension, to address seven letters to seven churches in Ephesus and its vicinity, and they are very precious as embodying the supreme wishes of the Saviour regarding his people. To those who are not united to Christ by a living faith the epistles of the New Testament constitude very dry reading ; in fact, they are perfectly unintelligible. What a grand thing if Christ would address the churches of to-day as he did those of Asia Minor ; address us in the very language that we best understand, with perfect simplicity and with unhesitating faithfulness ! Well now, this is the very thing he proposes to do. Here is a body of believers in the midst of a large non-Christian community ; by the Spirit of God dwelling in them they are constituted a letter to the people around about. Has Jesus brought you and me out of darkness into his marvellous light ? it is that his mind may be conveyed to the people aronnd us through our walk and conversation. We are most sacredly bound to bring before them these truths in the most palpable and impressive form. The obligation rests upon the body of believers with whom I am associated ; and the obligation rests upon me individually. Though all other Christians failed to be Christ's epistle, I must be it. I cannot profess to believe upon him, and fail to embody the great truths relating to his character and work. Men give little or no heed to the printed word of God ; the newspaper is a hundred-fold more attractive to them ; we sometimes hear them say that the Bible is a dead book, which simply means that they are dead. But it is for the believer of the present day to become an epistle of the present day, known and read of all men. They who come in contact with him are to be made sensible of the fact that Jesus the Christ is at the right hand of the majesty of God, and that he is addressing *them* from his throne, admonishing them of their danger, convincing them of his love in having tasted for them an ignominious death, offering them everlasting pardon and peace with God, and undertaking to give them victory over all temptation, and bring them to share his throne in heaven. It is not merely that men are to be made sensible of the fact that these are the convictions of the believer, but there should be a divine power visible in your life, convincing men that the Lord of glory is addressing them in language of affectionate interest. When a man receives a letter signed by some well-known party, he does not doubt that it is from that party unless there is something in the letter itself to suggest a doubt. Alas ! we fear that in the case of too many who claim to be epistles of Christ, there is something in the letter that suggests doubt of its anthenticity. An element of worldliness, a streak of selfishness, phrases that savour of self-importance, expressions of temper, something or other that is not in harmony with the characteristics of Christ. How sad that any one should in this way hinder an epistle of Christ from reaching its destination, hinder Christ from bearing his own testimony to the people of this day and generation.

But it is when the members of the Christian community all speak the same thing, have the same mind, aim at the same mark, breathe the same spirit, that the characters of the epistle of Christ appear luminous, and work wondrous results. How far short do the churches fall of embodying the mind of Christ. A few individuals may be very much in earnest, very self-denying, blameless and irreproachable, but they are associated with those who follow Christ afar off, and cling more or less to the world ; and men are more affected by their testimony than by that of the more earnest ones and thus fail to hear the voice of Christ speaking unto them.

Letters must be written in very clear characters, if addressed to those who have little learning. The Gospel is addressed to those who have little learning in the things of God, and an epistle of Christ should be written in very unambiguous characters. Christ sought to impress his disciples with the necessity of putting their convictions regarding the all-sufficiency of Christ's grace, into such legible characters that they who were running might read them. He would have them give all they had to the poor, and make no earthly provision for their own support, that all might see they were walking by faith, and not by sight. Men will not be much impressed by the command to turn the other cheek, until they see us doing this very thing.

## REMINISCENCES. CCXXVII.

EXTRACTS from Journal. Bombay, 1849.

May 3. I remember this, that I have often asked to be conformed to Jesus more than any one ever was, even to Christ crucified, and to resemble him in self immolation for a world's advantages. Often at the communion season, my most earnest desire has been to imitate him in his sacrifice, and glorify God by preeminent suffering. If God be answering these prayers shall I complain? To complain because He does not answer me, and again because he does answer me, would be unpardonable inconsistency. Let me bear in mind that Christ found himself baffled at the throne of grace. He could not find his Father there, he poured out his soul in vain; he agonized and agonized in vain (Ps. xxi. 22) This was the element of power in his sufferings. Surely God is infinitely good to treat me as he treated Christ.

The great characterestic of this world is insensibility; that of the world to come, susceptibility. The inhabitants of heaven are all alive to God's truth, to the revelation he makes of himself; this makes it heaven for then. The word of God is a fire and a hammer to them; they are more affected by every thing that has God for its author, than sinners are by the things of sense. We pass from death unto life, just as our natures become sensitive to God. Stupidity annihilates heaven every where; sensibility creates it every where. Susceptibility is faith.

"Every sense and every member—is a snare; every creature, every mercy and every duty is a snare to us," says Baxter. But when the Spirit is poured out upon the flesh, and all things become new, then every sense and every member and every experience of whatsoever kind, will be a means of growth in grace and in the knowledge of our Lord and Saviour.

June 1. Was last night in a large house with many rooms in it, massive, of stone, walls of the rooms 3 feet thick. To one of these rooms Satan came, and went round and round raging and roaring like a dreadful beast, though he was in the form of a man. I stood outside the door and saw him as he came by it, in his gyrations. I finally entered and prepared to assault him. My intention was to jump up and strike him with both feet in his breast, but suddenly he changed his manner and advanced toward me bowing and smiling, saying, "Master, master." I was taken by surprise and stood still, not knowing what course to pursue. Then I woke up. This is instructive. Satan triumphs in this way. Kindness has often disarmed me. When men oppose me there is no

danger of my disguising the truth of God. But when they appear to love me and sympathize with me, I am tempted to let their sins go unchastised. Who knows how great trials I may have in this way? How painful will it be to hold a rod of iron, that is, the gospel standard, over the heads of good spiritually-minded Christians. May I remember this dream; and that Satan can take the guise of an angel of light. He not only drew nigh to Christ in Judas saying, "Master, hail," but in Peter, saying "Be it far from thee, Lord."

June 4. It is to-day 3½ years from the day when He showed his covenant unto me. What a blessed day of confidence was that. How would my joy have been embittered could I have foreseen this heavy day. The 102nd Psalm seems to have been written for me. My bones are burned as an hearth, and my days are consumed like smoke. Smoke is the result of my days. I am accomplishing nothing. God is a searching sun to me, my heart is smitten and withered like grass. Truly and literally, my bones cleave to my skin, and that probably by reason of the voice of my groaning. I am like a pelican in the wilderness; not only in the desert, but solitary like the owl, having no companion, and as the swallow; none watcheth with me. I have mingled my drink with weeping.—Thou hast lifted me up and cast me down. God had to take me up very high in order to cast me thus low. He has been for years carrying me up a great mountain of hope and expectation, that he might dash me down from the brow of it.—I think that no one else could suffer exactly as I suffer; for I have never seen any body else that seemed to have confidence to ask so much of God. The Psalmist finds himself driven to the great rock of God's eternal nature. His solicitude is concerning Zion; and he has a strong persuasion that the set time to favor her is come, because he finds in himself such an extraordinary and supernatural solicitude for her. God's glory in the day of the restitution of all things will most signally appear in his regard for the prayer of a poor destitute forlorn creature like the psalmist and myself. This psalm is written for the generation to come. The Lord shall hear the groaning of the prisoner. I am a prisoner in this little house with its barred windows; I am here as the representative of captive Zion, waiting for the redemption of Israel. God has truly weakened my strength in the way. I have to stop in the midst of my course, and turn aside, and lie in utter helplessness upon the ground. I have no strength to take a single step forward. What can a man do whose bones are burned as an hearth? The day of the Lord cometh, when the new heaven and new earth shall appear.

## PEACE THROUGH THE KNOWLEDGE OF GOD.

### II:

Rev. Wm. Bell, m. a.

*(Concluded from our last.)*

I turn to another, and even greater source of perplexity to men, that which arises from the presence of sin in the world. I say a greater, because we shall agree that the sins of men greatly multiply and augment their sorrows. Strike out of the account the troubles which come by acts of wrong-doing, and the total sinks low. We shall agree too that, apart from the outward suffering it occasions, sin is the source of an inward trouble peculiar to itself. There is no sorrow to match that of a guilty conscience, no sighs so deep as those which come of the conflict between good and evil in a man. The hero-apostle cried out, 'O wretched man that I am, who shall deliver me out of the body of this death.' A soul struggling after a nobler ideal, and knowing what it is to be defeated and conquer, to despair and hope, by turns, will tell you how sorely his peace is broken. When we look at sin working in ourselves and others, we are unable to give any satisfactory account of it. It is a 'mystery of inquity.' We cannot explain its assaults on ourselves; its subtle approaches, its artful insinuations, its lying whispers. Men grow angry with themselves because they are deceived by it in moments of unwatchfulness, or seduced against their will (as they say) with eyes half-shut. 'He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks,' 'The motions of sins' seem to follow no law. Every now and then, you are surprised by an outbreak of it in a life which you never suspected. Men will throw away position for it, will sacrifice their honour to it, in ways which are simply astounding. Nothing is so utterly foolish, so blind, so infatuated, as sin. It is unaccountable in its movements. It will appear in one member of a family, whose other members are all God-fearing; it will break out in the church of God, making havoc of hallowed associations, with no more compunction than swine trample over a flower-garden.

I shall not try now to meet the difficulty by arguments based on man's free-will. That, no doubt, is a fact which we cannot relinquish at any cost. Men are *guilty* in their sin; that is to say, sin is not the working of a law fixed by God in the constitution of man's nature, so that he sins just as he breathes, because he cannot help it, and was made to do it. The root of sin lies not in another's will but in our own. Men always sin with the will to sin. However aggravated the distortion of our nature is, however unable we are to sound its workings, we only make bad worse when we deny our freedom. It is foolish, as well as profane, to throw the burden of our evil upon God. If candid men are sure of anything, they are sure that they are free, sure also that the evil thoughts and desires which sweep through their brain are *theirs*. The end of denying this is a crushing fatalism, which leaves men no hope of recovery either in themselves or in God.

Still, if one could say no more than this, how dark were the night that would fall upon our spirits. *We* are in the wrong, it is true; but that does not make the wrong less wrong, or its consequences less bitter. The question will still he asked, why did God create the world, foreseeing, as He must have done, the entrance and dreadful issues of sin. Would He not have been more wise and more good, if He had not 'in the beginning created the heavens and the earth'; or if, having created them, He had left them weltering in the chaos; or if He had called into being all manner of life and beauty, save only His crowning work—man, who was capable of sinning against Him? Besides, are there not some facts which seem to show against the absolute free-will of the creature? A man's blood, his food, his training, his circumstances all help to make him what he is. Conditions over which a man has no control *do* affect him; and though his responsibility is never over-ridden, it is unquestionably true that a man may be born and grow up under circumstances which make goodness very hard to him. Where, some will ask, is the justice of this?

Thus beset with difficulties, I leave the questions of man's free-will and man's ill-deserts, and try to find peace in another direction. Over eighteen hundred years ago, a cross was raised on Calvary, and God Himself, incarnate in His Son, after a life of perfect obedience to a holy law, gave Himself up to suffer and die upon it, for that very sin of the world of which we have been speaking. That Cross stood in the depths of humiliation and shame. Seized out of pure spite, accused falsely, mocked, tortured, Christ was led out at last to die a felon's death. You say to me, see what sin has done to the world; I say to you, see what sin has done to God. 'He came unto His own, and His own received Him not.' The earth which He created was a scene of endurance and suffering to Him. He stooped to die by the hand of His own creatures.

Put such facts alongside of these: that this pain and shame were voluntarily undergone by the Lord of glory, and that the *end* of it was that sin might be put away, and you get a view of God which sets you at peace. Granted that the many-sided mystery of sin is not solved, yet it ceases to oppress us when we realize that God our Maker, after we had revolted from His authority, freely condescended in His Son to become one of our race, and to bear 'in His Own Body on the Tree' the sins which were ours, that the curse might spend itself on Him. Who, in the face of such a fact, can dare to impute to God either injustice or unmercifulness? Had He kept Himself in cold separation from the sins and woes of His creatures, steeped in His Own unruffled bliss, men might have questioned Him for His doings. But since He has identified Himself with them in the bearing of their sins; since the 'mystery of iniquity has been broken through at its heart by the suffering form of the Son of His love, let us beware how we think of Him! The worst consequences of our sin have been diverted from us, 'for the great love wherewith He hath loved us.'

Which, now, is the safer plan? To doubt His goodness because of the presence of sin in the world, or to accept as sinners the pardon He offers us in Christ, and rest our souls entirely on His grace! Here repose, O my soul! Thy sins have provoked the pity of thy God. Thy God hath bled to set thee free. Be troubled no more with doubts and fears: but look at all things from the view-point of Calvary. Sit thee down at the Cross to think. 'Acquaint now thyself with Him, and be at peace.

### III:

One thing more. That God has tasted the sorrows and sins of men with a view to redeem them from both, should be a foundation of peace to every man. But there may be some of us who feel cut off from all that God has done for the world. The gift is great, the gift makes us hope; but we have need to appropriate it, so as to make the full benefit of it ours. In other words, what we want is *personal contact* with the being who has brought Himself into such close and tender relations with us. We have seen that God is *for* us, that God means our good; now we are craving that God would be *in* us, and realize in us the benefits He has brought. What is necessary to complete our peace is personal acquaintanceship with Him, personal communion, which enables us to confess to Him our sins, to tell Him our cares, to express to Him our wants, and to derive from Him whatever wisdom, and strength, and courage we require for the duties of daily life. Nothing less will satisfy a human soul. We are not at perfect rest till God has made our hearts His dwelling-place, according to the wonderful words of Jesus, 'I in them, and Thou in me.' And for this deep want of our nature God has also provided. To those who repent and trust Him, He gives Himself, His own personality, God the Holy Ghost, to abide with them, and make them partakers of eternal blessedness. Few Christians realize in any great measure what this grand truth means. 'Know ye not that ye are a Temple of God, and that the Spirit of God dwelleth in you'?—I. Cor. III. 16. 'He abideth with you, and shall be in you'—John XIV. 17. Nor in a bald metaphysical sense, but as a Being who is better than our best; who, being the source of whatever glimmerings of light and throbbings of love remain to our sinful nature, replenishes us with new floods of light and love, lifting us to a higher level of spiritual life.

I need not ask those of us who are enjoying anything of this experience, whether it has brought them peace. I know it has. This water is 'in them a well of water springing up into everlasting life.' 'This is the bread which cometh down out of heaven, that a man may

eat thereof, and not die.' Such souls are beyond the reach of those doubts and fears which infest lower regions. They know God for what He is, and knowing Him they are at peace. From their serene heights, they look down on the mists that used to obscure their view, and while they rejoice for the 'peace of God which passeth all understanding,' they pray for their struggling brethren, that they may be raised to the same privileges.

It is open to us all to obtain this blessedness, peace by the indwelling of the Holy Ghost. I may be addressing some to whom the face of God has all their life been clouded. Your experience of men and things has done nothing to make it more clear, or at least more kind. Your hard thinking has not led you to satisfactory conceptions of the Being who created you and the world. I can only beseech you earnestly, as one who cares for your welfare, and God's honour, *to let God Himself speak to you.* Hear His own testimony about Himself. Listen to His Spirit's witness about His Son, Jesus. God is Good, though you are restless, and the world weary and sinful. God is good, though sin is here, and misery and death are here. God is good, though men doubt Him, distrust Him, reject Him. God is good, and near to you in the anxious tossings of your souls, wishing, waiting to penetrate your evil, and lay His hand on you with a grasp which you will have to confess divine. Let God have His way with you, through sincere penitence and simple trust. Lay your troubled soul on His work for you, and because He has drawn nigh to you, be encouraged to draw nigh to Him. Open your heart to His Spirit, and begin to *get experience of God.* You cannot but be satisfied with Him. He will justify Himself to your heart. You need no candle to see the sun; and no effort to love Him who has already fascinated you with His love. Seeking soul, doubting soul, sinning soul, 'acquaint now thyself with Him, and be at peace.'

---

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

## CORRESPONDENCE.

DEAR SIR,—If the wisdom expressed at a former time, of having in one and the same person both a Doctor of medicine and a minister of the Gospel, had been properly appreciated at the universities and colleges, perhaps Christendom would have possessed a sounder soul in a sounder body, while our hospitals would have been less crowded, and our churches better filled. Perhaps the Christian church never committed a greater blunder than when it neglected to place medicine among the branches of knowledge to be studied by those preparing for the holy ministry. For instanoe *there was one* "Paul Crawer" who was the first medical missionary in Scotland, and the first of St. Andrew's noble list of Martyrs.—Medical missions are the most ancient and noblest of all. As a matter of abstract science medicine may of course be taught and studied apart from divinity; but in practical life they ought never to be separated. As things are just now, the M. D. spends his life in the dissecting-room or the laboratory, and the D. D. passes his days in his library—the one studying the human body without asking what is to be done with the soul, and the other studying the human soul without knowing how to help the body. But in daily practical life, outside both dissecting-room and study, every doctor ought to be a minister of the Gospel, and every clergyman a doctor. I say *ought to be*, though I know very well it *cannot* now be. It would be absurd indeed to try to reconstruct society. Still that which *is* may one day give place to what *ought to be.* So that I believe it is not wholly useless to show that the systematic separation of the minister from the physician is a thing which *ought not to be.* For man, although composed of two parts, which seem as much opposed to each other as are fire and water, is not constructed like a steam-engine, where the fire and the water are separate from each other, and where, looking *into* the kettle, you can say: "This is the place for the water"; and looking *under* it: "This is the place for the fire." There is no such partition in human nature. Body and soul, matter and spirit, are so closely and intimately related, and the one so thoroughly penetrates and permeates the other, that the two seem to be only *one* living thing; hence medical and pastoral missions working together *unitedly in one* become the most desirable, and it is to be hoped that this hint will rouse the interest of all.

I am dear sir,
Yours faithfully,
"A HINT."

---

SIR,—Your correspondent, "J. H. R.," in common with yourself and others, advocates a man's marriage with his deceased wife's sister. The Church of England, in her laws, prohibits such connections, and if I remember rightly, has, *inter alia,* laid down that prohibition in the Book of common Prayer. To the opposition of her Bishops in this matter, was due the recent failure of the passing of the Bill, by Parliament. Whatever may be the views of exponents of scripture on this head, I am strongly of opinion that such marriages are not founded on those ideas of morality, which, at present, prevail amougst civilized nations. Although there has been no Bill before Parliament to legalize marriage with a deceased husband's brother, I suppose it will hardly be sought to shew that the relationship existing between a widow and her deceased husband's brother, is analogous to that existing between the widower and his deceased wife's sister, and that whatever view may be taken, the propriety of the marriage in the case of one relationship must also be justifiable in that of the other. Let us see what our forefathers thought of such marriages. I quote Shakespeare. In Hamlet, act iii. s. iii. line 90; act v. s. ii. line, 35. Globe edition, Shakespeare twice makes Hamlet speak of his mother's marriage with her dead husband's brother, as incestuous. But is it the church of England alone who sees reason to object to the legalisation of marriage with a deceased wife's sister? I think not. There are weighty common sense objections to be urged against it which I will proceed to illustrate thus:—My mother died when I and a number of my brothers and sisters were quite young. During our childhood we were in a great measure brought up by one of our mother's unmarried sisters, who for weeks together kept house for my father. Supposing this law to have been in force, it would have been as impossible for my maternal aunt to have kept house for my father, as for any other young lady to have done so. They would have been no longer sisters, but would have been to each other on a marriageable footing, and the proprieties and the fear of Mrs. Grundy would have deprived a household of motherless children of the one person best able to look after them. For one widower who wishes to marry his wife's sister, I suppose that there are *a hundred* who are glad to have her sisterly help in managing their households. Of this liberty a hundred are to be deprived in order that one may have the pleasure of marrying one of the few millions available whom he ought not to think of with a view to marriage; and this is to be done in the name of liberty, liberalism and scripture! For fuller information, I would refer your correspondent and others interested in the subject, to a lecture delivered (and since published) by Archdeacon Mathew at Simla, a month or two ago.

Yours faithfully
RURA. AVIS.

[The question as to the expediency of such marriages in particular cases, is quite distinct from the question whether it is right for the State or the Church to prohibit such marriages. We think it is wrong, and without warrant in Scripture. In America, where there is no such prohibition, no such immoral tendencies of the practice have been noticed. We do not however think it worth while to give up any more space to the discussion of this matter.—*Ed. B. G.*]

---

SIR,—I have read a good many letters that contained little or no sense but the one in your last issue signed "a Hint" surpasses them all, for vagueness, ambiguity, and obscurity of meaning. The first para not only evinces a glaring ignorance of *trade, traders, and business in general* but also clearly discloses a palpable want of knowledge of the common legislature of the land. The Government by their laws uphold and protect every man's "rights" against "all might" of *all descriptions* whether it be *wealth, power, influence, ambition* or *anything else.* And I consider it a impudence and a gross insult to the adminstrators of justice in this land for any body to insinuate or hint that "*wealth succeeds in getting the upperhand of poverty.*"

Your correspondent is sadly mistaken in supposing that friendship and mutuality in trade, are conducive to business. "Competition is the soul of business"—and the more competition, contention and rivalry there is, the best it will be for trade and the public.

In conclusion, I may state that *your* remark at the foot of your Correspondent's letter reminds me of the old adage "Don't do as I do, but do as I *tell* you."

I hope *you* will in justise to myself and the Bombay tradesmen in general insert this letter in your next issue.

Yours &c.
Bombay 5th Sept. 1883. H. A. GEYER.

---

DEAR BRO.—We held our first public monthly Gospel Temperance Meeting on Monday last in the Goods shed of the Railway station. The place was tastefully, (and I should say appropriately,) decorated as there was a good deal of *blue* stuff employed. About 70 were counted as the andience. Bro. Wharton was the leading spirit of the movement and Sister Wharton kindly presided at their India-express Estey organ. We were fortunate in securing as one of the speakers Bro. Hartwell, who came out from London by the last mail with Bro. Norton's two boys, and who was on a visit to the Whartons. (He is on his way to China, where his parents have been missionaries for 30 years, and where he expects himself to work as a missionary, supporting himself.) Mr. H. spoke emphatically of the evils resulting from Alcohol, objecting strongly also to the use of tobacco. We had as singers, on the platform, four ladies and the same number of gents. and this part of the programme was well rendered. Mr. Wharton condemned the social glass vice, as he said, a drunkard lying in a gutter could exert but little pernicious influence on others, but the social-glass habit was undermining society. I thank God that the meeting was highly a success, and when the "Murphy" pledge was read out and the invitation given to come forward and sign it, donning the blue ribbon, as many as 31 responded, with little persuasion. A few of these had been inebriates. I pray the Lord that they may not fear, but stand by their colour.

Could not the Blue Ribbon Movement be organised in India? This would help to get Gospel Temperance Songs, addresses and Temperance items, &c., and on the principle of 'Unity is strength' would end to encourage all the Members of the organisation and matually stimulate each other, besides being a profitable means to the supporters in each place.

With Christian love,
Yours in Him.
E. W. CUSLING.

## NOTICES.

BAPTIST CHURCH, Bellasis Road, ( opposite the Byculla Club.)
*Pastor*—The Rev. William Bell, M. A.
*Hours of Service.*
Sundays—11 A.M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.
SUNDAY. GRANT ROAD, 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

REV. J. E. Robinson begs to acknowledge with many thanks the following additional amounts received up to Aug. 27th, since last acknowledgment in these columns, toward the liquidation of the debt on the Rangoon Methodist Church :—

S. B. Rs. 10; C. S. Rs. 20; Mrs. Meares's Mission Box (should have been acknowledged last month) Rs. 7-8; Mrs. C. A. G. Rs. 5; "Friend," Rs. 5; Miss S. S. Rs. 25. Further subscriptions will be gratefully received.

RECEIVED from K. S. for M. E. Church, Rs. 10; for Salvation Army, 5; for M. E. Sunday School, 1.

RECEIVED for the House of Hope, from *R. C. Rs. 50.*

RECEIVED for the Picket Road work, from Mrs. S. Rs. 2; from Friend, 3.

WE are reqrested to mention that Messrs. T. H. Smith and Co., Allahabad, have for sale, on account of Rev. C. P. Ward, 330 works, many of them important and valuable, and that any one wishing for a catalogue may obtain one by applying to the firm mentioned. "They offer to give to missionary workers or schools, in due time, an amount in books equivalent to the sum ordered."

SERMONS on "Faith and its Foes" will be preached by Rev. L. Rivington, at St. Peter's, Mazagon, on Sunday evenings in September.

# Epitome of News.

## SATURDAY, SEPTEMBE 1.

—*Bombay Catholic Examiner*: A blasphemous tract entitled "Mary in Heaven: Drawn from Holy Scripture" is just now being circulated among the Catholics of Poona. Though purporting to have been written by "True Catholic," the deceit is too transparent not to enable one to detect that this is but one of the many foul means adopted by Methodists *et hoc genus omne* to probe the faith of Catholics when the too specious sophisms of their theology fail.

Dr. Chalmers said that Methodism was simply Christianity in earnest. We know nothing about the tract above-mentioned, but should not be surprised if it consisted chiefly of the Bible testimony concerning Mary.

—Extract: A common sight in China to-day is the fisherman with his board of cormorants, ready to go over at the owner's word. This practice was followed in England in former times, and the master of comorants was a prominent officer of the royal household. The birds are taken from the nest when young and easily trained, and so rapid are tneir movements under water that rarely a fish escapes them. When taken out in a boat they are generally kept hooded by a wire mask, having also a leather collar about the neck to prevent their utilizing the catch for their own benefit. In China this bird is one of the daily sights to be seen on the canal or inland streams, especially in the neighborhood of Ningpo. Here on the lake the boats congregate, each propelled by a single Chinaman, with three or four cormorants, roosting either on the rail or a platform made for the purpose. So perfectly are they trained that they obey the slightest word of the master; and when he gives the order over they go, and with remarkable speed begin a search under water, seizing the fish, rising to the surface and bringing the victim to the owner exactly like a dog. If a large fish is captured, these intelligent birds go to each other's assistance, and with a combined effort bring it to their master, after which they are repaid by the entrails—to them, insatiate gluttons, the choicest parts.

—*N. Chr. Advocate*: John Eaton, Commissioner of Education of the United States, recently issued circulars to the school superintendents of 196 cities of the United States making inquiry concerning the success or failure of co-education, (the two sexes in the same schools) in the opinion of these men. The replies show that co-education is popular, and incresingly so, throughout the country. Only twelve of all this number expressed aversion to this practice. Only nineteen do not practice it. The reasons why co-education is preferred have been classified from the different answers: 1. Natural, following the ordinary structure of the family and of society. 2. Customary, being in harmony with the habits and sentiments of everyday life and the laws of the State. 3. Impartial, affording one sex the same opportunity for culture that the other enjoys. 4. Economical, using the school fund to the best advantage. 5. Convenient in assigning, grading, teaching and discipline. 6. Beneficial to the minds, morals, habits and development of the pupils. And many combine two or more of these reasons.

## MONDAY, SEPTEMBER 3.

—*Times of India*: Colonel Chesney in his highly interesting work "The Dilemma," has the following remarks about the English tendency to over-do our admiration for trifling military affairs, which seem very *apropos* to the present time. The speaker is Braddon, who, it will be remembered, distinguished himself so much afterwards in the Mutiny. "Braywell, after all, is no worse than others with his tomfoolery about hot fire, and gallant conduct, and all the rest of it," he observed, "it is merely what he has been brought up to. Look at the way in which Lord Ellenborough belauded the troops which did not surrender in Afghanistan, or had the pluck to face the enemy in the open. That was not the way old Lord Lake and the Duke went to work. We have gone on pampering and buttering up the sepoy whenever he does his work, till really one might suppose it was the recognised duty of a soldier to run away, and quite a surprising and creditable circumstance if he does not. Every little skirmish too is magnified now-a-days into a great battle." This pampering and buttering up are not now-a-days confined to the sepoy by any means, and the habit of magnifying our warlike deeds has grown on us considerably, and the Braywells of to-day leave their predecessors in the art of boasting far behind.

—*Madras Mail*: The eruption in Java as was felt very sensibly here in Madras. On Sunday last the tide-gauge pencil of the Master Attendant's Department ran up aud down the cylinder all day, in disregard of local tidal action, and a very high "bore" ran up the river at Negapatam, alarming the people of that place. At Colombo the effect of the eruption was even more marked. A sudden high wave broke all the ships adrift in the harbour, and threw them in all directions, one being sent against the breakwater. The distance from Java to Colombo must be about 2,000 miles. There can be little doubt, from the effects observable at such a distance, that the eruption must have been on a very large scale.

—An important report reaches the *Straits Times* from Sulu, that the people, with whom their young Sultan is said to be unpopular, have gone over to the Spanish, who will, it is believed, nominate a Sultan of their own, the uncle of the present young ruler, who is said to be very popular with the people. There is reason to believe however that intrigue is at the bottom of this reported secession.

—The *Madras Mail* gives the following particulars regarding the late Brigade Surgeon McAllum:—The local authorities have, we regret to hear, received notice by telegraph of the death of Dr. Donald Coleman McAllum, at Thayetmyo, where he had proceeded on ten days' leave for a change of air, in the hope that it would benefit his health.—Many a coffee planter will hear of his death with regret, for as Civil Surgeon of Cannanore, an appointment he held for several years, Dr. McAllum was often appealed to for professional advice, and indeed he enjoyed a large private practice on the west coast. He was known to be a skilful operator, and had treated some cases of abscess of the liver with marked success. Dr. McAllum was born at Hyderabad, where his father was in the medical service of H. H. the Nizam. He received his medical education chiefly in Edinburgh, and entered the Hon. East India Company's service in 1854. He had, therefore, nearly completed thirty years' service in India.

—*Indian Daily News*: Not a month ago, a young native, reputed to be respectably connected, professed to have been convinced of the truth of Christianity, and having been publicly received by the ceremony of baptism, showed his zeal for the faith by delivering an apparently earnest address in Bengalee to several natives in front of the Free Church Institution. Not many days afterwards, he paid his respects to the Rev. K. S. Macdonald, and stated that he had been rendered homeless and penniless by the step he had taken, and thus induced that gentleman to give him five rupees. The following day, or very shortly afterwards, he gave out that he had been robbed of the five rupees, and Mr. Macdonald, believing his story, gave him another sum of five rupees, but soon had reason to lose faith in the new convert, and so resolved to have nothing further to do with him. The young man then went to Baboo Joy Govind Shome, who took him in and housed him. About a week afterwards, he told the Baboo that rather than be idle, he would like to engage in some small trade, and if he could set up as a stationer, he would be glad. The Baboo gave the fellow eight rupees for the purpose of buying stationery, &c., but during the absence of the Baboo from the house, the young man removed his bedding with the aid of coolies and decamped. Hurt at this sort of treatment, the police were communicated with, when the young man's father appeared on the scene, and begged to have the matter hushed up. This was consented to only on the condition that the father gave his son a sound thrashing. Nothing further was heard of the youth till Sunday evening last, when he appeared in Beadon Square, and excited a number of native youths by telling them that, to find out the ways of the Christians, he had lived with them for over a fortnight, and that a worse class of people did not exist. This story seems to have had such a bad effect on his hearers, that when the Rev. Mr. Macdonald, with a few

other missionaries, appeared in Beadon-Square to preach, they were received with shouts of *haribole*, and had it not been for the timely appearance of a superintendent of police, the probabilities are that they would have been roughly handled. As it was, Mr. Macdonald's hat was knocked off, and another gentleman had a shower of dust thrown on him.

—*Indian Witness*: The London correspondent of the *Indian Churchman* mentions the interesting fact, that in the celebration of the Lord's Supper among the Copts of Egypt, the wine used is made of raisins or fresh grapes, "clarified sweet." As the Coptic Church is one of the most ancient in the world, this use of unfermented wine would seem to indicate that in the earliest times intoxicating wine at the Lord's Supper was not allowed in the East.

—We acknowledge with thanks receipt of the September number of the *Indian Railway Traveller's Guide*, published at the *Bombay Gazette* Office, price, 8 annas.

## Tuesday, September 4.

—Frederick Day, *alias* F. D. Wright, aged 44, late a guard on the Eastern Bengal Railway, shot himself at the Imperial Hotel, Bombay on Snnday night, after several days of hard drinking.

—*Bombay Gazette*: Colombo, 3: The principal Australian colonies are planning a convention. Victoria, New South Wales, New Zealand, South Australia, Qeensland, and the Western country, representing three millions of people, are to send delegates to arrange a federal Government responsible for the Western Pacific.

The press correspondents are successfully exploring New Guinea. The natives are friendly.

The *Melbourne Argus* has dispatched a special correspondent to Madagascar.

Two hundred exhibitors with 5,000 exhibits send to Calcutta fhe finest collection ever sent from Victoria.

The Chinese are pouring into Queensland.

Northern Australia is being rapidly developed.

—Mr. Edward Strachey writes to the *Spectator*:—

In reference to the doubts in last week's *Spectator* as to the circumstances of Lord Clive's death, permit me to say that the accounts derived from those present leave no doubt that he died by his own hand. His old Indian Secretary and devoted friend, Henry Strachey, Mr. Strachey, and Miss Ducarel, were in the house at the time. Lord Clive got up from the card table and left the room. Not returning, Mr. Strachey said to his wife: "You had better go and see where my lord is." She went out, and found him lying with his throat cut with a penknife. She told the story to her son (my uncle) the late Sir Henry Strachey, in all its details, and I hove heard him repeat it more than once. . . My uncle, who had the fullest means of knowing the facts, always treated as absurd the notion that Clive was haunted by remorse, or ever reproached himself for his political conduct in India or at home. In a letter existing among our papers, Lord Clive writes:—"How miserable is my condition! I have a disease which makes life insupportable, but which my doctors say will not shorten it one hour." And this is the simple and sufficient explanation of his act.

—*Overland Mail*, Aug. 17: Kossuth has written a complimentary letter to the advocates who pleaded for the Jews in the late Hungarian trial. He tells them of a circumstance which occurred some years previously in Hungary. One Sandos fell madly in love with a beautiful Jewish girl, Julia Weiss. She refused to listen to him or to conversion to Christianity. Presently a Christian girl named Julia Berecs was found murdered. Sandos charged the Jewess with the crime. She had murdered the girl to procure blood for the Passover. The Jewess swore that Julia Berecs was her dearest friend, that she knew nothing of the crime, nor had even heard of the Talmud and its injunctions. Yet she was sentenced to death. The penalty was commuted to hard labour for life. After two years Sandos destroyed himself, leaving his fortune to the Jewess, and a confession that he had murdered the girl. Julia Weiss was of course released, but she rejected the proffered heritage.

—Dr. Oscar Lenk, the Secretary-General to the Imperial Geographical Society of Vienna, has published a letter received from Jicin, from the Austrian traveller, Professor Wünsch. The professor has explored the regions occupied by the more or less independent Kurdish tribes in Eastern Armenia, and has visited the sources of the Tigris westwards from Lake Van; and he reports that all that district is incorrectly laid down on the maps. When he wrote, he was about starting on an excursion to Tiflis, to the south-west of Lake Van. He has discovered an arrow-headed inscription (apparently not previously known) on a limestone rock near the village of Salachana, north-east of Lake Van. This inscription occupies ten lines, of about 1½ mètres each in length. Professor Wünsch took a tracing of it, which he hopes will arrive safely in Vienna.

—At a meeting of the town council of Grieff, on Aug. 15, Councillor Macgregor moved the rejection of an application for the use of the town's water to blow the organ in St. Columbus's Episcopal Church. He thought the granting of town's water to drive engines on Sunday, even for church organs, was pushing Sabbath desecration too far. On a division, however, the council decided to grant the application.

[What the law of the Sabbath contemplates is rest from manual labour, and this is secured when a mechanical is substituted for human agency. *Ed. B. G.*]

## Wednesday, September 5.

—A contemporary publishes an urgent appeal from the Working Committee of the European General Hospital Endowment Fund for the additional funds which are so much needed to meet increasing claims.

—Some of the orthodox Guzerati papers raised a hue and cry, some days ago, against Surgeon Parukh, on the score of his appearing in the lecture room of the Grant Medical College with head uncovered. The papers alleged that a person professing the Zoroastrian faith ought not to sit, walk, or talk bare-headed. The *Rast Goftar*, which is the exponent of the more advanced views amongst the Parsees, deplores the controversy, and states that nowhere in the books of the Zoroastrian faith has it been mentioned that a Parsee cannot uncover. The *Rast* says the present feeling against going bareheaded is merely a matter of custom.

—A letter received at Alexandria, dated Suakim, August 12, runs as follows:—"There is great excitement here, the emissaries of the Mahdi having stirred up a revolt among the neighbouring tribes. Two thousand men have attacked the Sinkat village, fifty miles distant, but were repulsed by the soldiers, with the loss of the rebel chief Ahmed Digna, a notorious slave-dealer. It is reported that the Mahdi's lieutenants are gathering forces to attack Suakim, which, however, is in a good state of defence." A telegram from Suez states that 2,000 Bedouins attacked the Sanitarium at Sinkat. They were repulsed by the soldiers with 60 killed. The soldiers lost seven men, and the civilians five.

—From the island of Formosa Dr. Mackay writes to the *Canada Prebyterian*: 'A thousand aborigines have thrown away their idols. They are Malays and not Chinese, and are generally found on the mountainous parts. Their religion has a mixture of Mohammedanism; they are for the most part savages.'

—We acknowledge with thanks receipt of the G. I. P. R. *Monthly Guide* for September, with Time and Fare Tables. Price one anna.

## Thursday, September 6.

—*Times of India*: France originally estalished a footing in Annam when she went to war with the ruling power to avenge the massacre of some Christian missionaries, and it is a curious circumstance that while the French Government are persecuting the Church at home, they are fighting the Church's battles abroad. But as Mr. Colquhoun, we believe, was the first to point out, she has other objects in view besides the protection of French bishops and missionaries. She is evidently bent on carrying out the programme sketched twelve years ago by M. Louis de Carmé, the most prominent member of the Mékong Commission of Exploration, and supported a few years later by M. Dupuis, the French explorer of the Songcoi river. Both these gentlemen are ardent advocates of the annexation of Tonquin, with the view of opening up South-Western China to French trade by means of the Songcoi. Impracticable as this scheme is declared to be by some travellers, others consider it the true trade route, and one, not a Frenchman, goes so far as to say it will exhaust all rival competitors. Mr. Colquhoun, who hopes to open up Yunnan by a railway from Burma is, it need hardly be said, of a different opinion. Eighteen years ago a certain French admiral declared that "France was summoned to resume in Indo-China the place she has lost in India." One would have thought that the failure to establish herself in India would have proved to her what is very clear to onlookers, that she can never be a successful colonising pewer, and that should she succeed in resuming in Indo-China the place she has lost in India, she will not be able to keep it.

—The Agent of the Electric Light Co. says: A most interesting practical application of electric transmission of power has been made by my company in Messrs, Mackinnon Mackenzie & Co.'s cotton mills in Calcutta. It is, I fancy, the first of the kind ever made in India. This mill is provided with our Gramme's electric machines for electric lighting by means of Jablochkoff candles, and they have made an installation by means of which they now take advantage of the electric machines by day to load and unload their cotton boats at the jetty, situated at about 1,800 feet from the mill by transmitting the power of their workshop engine through our Gramme's electric machines to the cranes on the jetty! They have also since made an arrangement by which the power of the workshop engine is transmitted to their presses, whenever the big engine is stopped.

—The daily average mortality from Cholera in Berar is 600.

—*Bombay Gazette*, Colombo, 5: Sixteen volcanoes appeared between Kakataru and Sibini. The Singopan Island split into five pieces. The detonation was heard at Singapore and Saigon. Batavia was in darkness for a day and a night, through fine dust falling. The whole district is an ashy desert; the cattle are foodless; and a famine is imminent, the population starving. A survey of the Sunda Straits is proceeding.

—The *Academy* publishes a searching criticism by Dr. Neubauer on the Shapira manuscript. He takes his stand on the ground of epigraphy, and comes to the conclusion that these fragments were forged by some persons ignorant of the results of modern criticism. Dr. Neubauer finds this text full of unclassical idioms and of grammatical blunders. Again, the claim to antiquity is negatived by the fact that some of the Ten Commandments are amplified paraphrases of the accepted version, whereas early texts are invariably concise. The scribe, whoever he may have been, was apparently unable to decide between Jehovah and Elohim, as one of the opening chapters begins, "These be the words which Moses spake according to the mouth of Jehovah," the rest of the chapter containing only Elohim.

The account given by Mr. Shapira in his letter to Dr. Ginsburg as to the way in which this manuscript came into his possession is certainly not calculated to lull suspicion. He says:—"In about twelve days I got (from an Arab near Aroer) four or five columns, with a few Phœnician letters visible upon them; in eight days more he brought me about 16 beautifully written columns; in eight days more about 15 not so well written; in 11 or 12 days more four or five very well written columns; and I have not seen the man again. The Sheik soon died, and I lost every trace that would enable me to follow the object further." The death of the Sheik was unfortunate, to say the least.

Dr. Neubauer's letter is followed by a shorter communication from Professor Sayce, who remarks that this manuscript is written in Moabite characters (like those on the famous Moabite stone also discovered by Mr. Shapira, and which has never been accepted as genuine by the majority of archæologists), and is, if authentic, a Moabite and not a Hebrew book of Deuteronomy; yet the opening chapter contains the name of Jehovah in place of Chemosh. These fragments, moreover, are traced on sheepskin, which could have lasted for three thousand years in the damp climate of Palestine, only by a miracle, and there is no evidence to believe that this has taken place.

## Friday, Suptember 7.

—*New Dispensation*: The New Samhita will be shortly ready, and a day ought to be appointed for its formal promulgation among our people,—a day that will close the epoch of anarchy, self-will and lawlessness and usher in the kingdom of law and discipline and harmony. All our Churches in the metropolis and the provinces and all individuals professing loyalty to the divine Dispensation ought to acknowledge and accept the Law on that occasion, for their own guidance and the regulation of all their social and domestic concerns. Let not the Samhita be a new fetish. It is no infallible gospel: it is not our holy scripture. It is only the national Law of the Aryans of the New Church in India, in which is embodied the spirit of the New Faith in its application to social life. It contains the essence of God's moral law adapted to the peculiar needs and structure of reformed Hindus and based upon their national instincts and traditions. It is essentially, not literally, Heaven's holy Injunction unto us of the New Church in India.

—Deaths last week 578. By cholera, 64. Cholera is rapidly disappearing from the Deccan.

—Fall of rain, Fort, 76 inches. Byculla, 83.

—Not only were there for some days beforehand very distinct premonitory signs at Casamicciola of the impending catastrophe, but throughout the peninsula forewarnings, identical in character, were numerous and widespread. On the island of Ischia there was an extraordinary increase in the temperature of the thermal water and in the violence of the *fumaroli* (*i.e.*, the natural smoke funnnels) at the spot called Monte Cito. These phenomena were noticed eight days before the catastrophe occurred. On these important points the evidence which Professor di Rossi obtained is abundant.

# Selections.

## THE DEACONESSES OF GERMANY.

BY PROF. WM. WELLS, LL. D.

The system of Protestant deaconesses has acquired astonishing proportions in the Fatherland, and yet there is a continual cry for more. There are at the present time not fewer than sixty central-or mother-houses with about five thousand sisters in fifteen hundred fields of labor.

The original institution at Kaiserswerth on the Rhine, which is already active in some two hundred fields of labor, has been obliged within the last ten or twelve years to reject quite as many applications because the demand was greater than the supply. As a recent report gives the case, there is a genuine hunger and thirst for the aid of the deaconesses. Therefore these institutions raise a greater cry for sisters than even for money, which is of course welcome at all times, as their work is in reality one of charity.

In consequence of this state of things there is now a great demand being made on the various pastors of the German churches to call the attention of young Christian women to the needs and importance of this work. This is to be done mainly from the Pulpit and at the special meetings called by the churches for this purpose. A very emphatic effort is being made just now to rouse up the Protestant world of Germany to this work by the publication of certain documents relating to its growth and mode of operation, and explaining its real usefulness as well as answering some of the attacks made upon it by ignorance or orthodox narrow-mindedness. Where the public can be made fully acquainted with the nature and the object of their organization and the care with which new members are accepted as well as the mode of their acceptance, it is very rare that all opposition does not disappear.

The best source for all knowledge in regard to this matter is now presented in a little work by the superintendent of an institution at Altona, near Hamburg, entitled "The System of Deaconesses in all its Phases." This is a veritable manual for the system as well as for the mode of carrying on all matters pertaining to it. It is divided into sections, such as the home and the foreign work, for some of the deaconesses are making their way as missionaries in their peculiar work to foreign lands. The object of the publication is to increase the zeal for the practical work at home by giving to all Christien pastors the means for enlightening themselves and others in the nature of the work and the requirements demanded from those that enter it.

The need of the hour seems to be to make the cause popular in the Christian community by imparting correct information regarding it, and by showing that it is a field so well adapted to the daughters of ministers and other young women who have culture and intelligence, with a strong desire to be useful, but no clear and well defined field before them. This little book also puts the direct question to many young Christian women as to their responsibility to the world of suffering and ignorance. "Why stand ye here all the day idle?" And it also meets the objection of so many parents, and especially mothers, who oppose the desire or willingness of daughters to become aspirants for the work. It is a loud call to many households where daughters are numerous around the parental hearth, with no means of giving them a career or a future. Many a mother of the official classes in Germany, who are very miserably paid for the social position that they are obliged to fill, spends sorrowful days and weeping nights over the problem of obtaining a genteel future for her girls, and she has nothing to look to for them if they are reduced to support themselves but that of the fancy stores, the confectionaries, or perchance the telegraph office.

Now if these young women are fairly educated and intelligent, as they usually are, they are well fitted for this calling if they have Christian hearts and serious purposes, and would be infinitely more happy when busy in some pious and loving work than in spending their time in idle unrest and dissatisfaction This, then, is a splendid career for poor and intelligent women who are destiute of a calling and who have not dowry wherewith to command a desirable marriage engagement; for the dowry in Germany is an indispensable pre-requisite to desirable matrimonial engagements.

"The Deaconesses' Manual" therefore answers the question: How shall I become a deaconess? It treats first of the "aspirant," who she should be and what should be her qualities; for not all women are fitted to aspire to the work. The second chapter treats of the sister on probation from the day of her entrance into the novitiate and her consecration through the course of instruction required to capacitate her for the work, her first night of watching at the sick-bed and her first experience at the death-bed, which ends with the taking of the vow after every opportunity to know what that means and what she is to expect by so doing. And in all this there is nothing irreparably binding—the work is a voluntary one of Christian love and the party is held by no indissoluble bonds—she can leave it if she feels that she has mistaken her calling or cooled in her enthusiasm. But it is seldom that withdrawals take place; the women that enter the work mostly become so attached to it that they remain true to it at the risk of their lives. The most important section of the book for useful information is that of the "Deaconesses in the Mother House." We here see the system of peculiar instruction adopted and the ripening and development of the personal life of the novitiate. It is a rich source of information for all those who propose or desire to become deaconesses. After this follow chapters on "The deaconesses in the work outside of the home," "The Mother-house in its exterior" and "The mother-house in relation to its surroundings." No one who takes the least interest in benevolent work can read these without profit and satisfaction, and they are marvelously well adapted to their purpose of stirring up indifferent pastors to the work of calling the attention of their flocks to the utility of the great work. Some of the first philanthropists of Germany have written largely and well regarding this organization, and many of their most telling arguments and inspiring words are here collected as additional inducements to read the book and consider the call. The manual will doubtless have a rich reward in a large ingathering of workers who will be won over to the cause which is now so fully established that there is not the least doubt in the minds of German Protestants of its utility and success. The field is ripe for the harvest and the people, virtually, are calling for the reapers.—*(N. Chr. Advocate.)*

## ON THE ACT OR COVENANT OF RELIGIOUS CONSECRATION.

(From Upham's *Interior Life.*)

It mnst be obvious, from what was said in the last chapter, that no one can reasonably expect to make much advancement in religion without a permanent and devout personal consecration. Unless the Christian is williug to make such a consecration, and unless he actually adds the excution of the thing to the desire or willingness to do it, by a formal and decisive act, we can see no encouragement that he will reach those results of personal inward experience which will be hereafter indicated. This is a duty so important, so much depends upon it, that it seems to be necessary to give to it a separate and more particular consideration.

(1.) And the first remark which we have to make on this subject is, that the consecration of ourselves to God, which is so inseparable from the progress and perfection of the divine life, should be made DELIBERATELY.—A consecration made in this manner, viz., with calmness and deliberation, is due to our own characters as rational and reflecting beings. As God has made us perceptive and rational, he desires and expects us, especially in important transactions, to act in accordance with the principles he has given us. It is not reasonable to suppose that God would be pleased with a consecration made thoughtlessly and by blind

impulse, rather than by deliberate reflection. Man has deliberately rebelled and gone astray, and it is due to himself and his Maker, it is due to truth and to holiness, that he should deliberately and reflectingly submit and return; that his repentance of sin should be accompanied with a clear perception of his sinfulness; that his determination to do God's will should be attended will some suitable apprehensions of what he requires; and that his fixed purpose of future obedience should be sustained by the united strength of all appropriate considerations.

(2.) We observe in the second place, that the consecration must be made for ALL COMING TIME. It is true that there may be specific consecrations of a modified character restricted to particular objects and occasions, and limited also to definite periods. A person, for instance, may devote himself exclusively, for a limited time, to the one important object of erecting a place of public worship. And regarding him as giving to this one object all his powers of body and of mind, we may properly speak of him, in an imperfect or modified sense of the term, as CONSECRATED to this particular work. But it is quite obvious that such instances of consecration are exceedingly different from the one under consideration, which is fundamental and universal in its character, and which would be inconsistent with itself if it were applied to one object to the exclusion of others; which takes into view the very being and nature of the soul; which considers the principles of man's departure from God, and also the principles involved in his restoration; which recognises the full amount of God's immutable and infinite claims; and which, therefore, on the grounds of truth and rectitude, as well as of safety and of happiness, cannot be made for a less period than all time and eternity.

(3.) It may be remarked again, that the consecration, including our bodies as well as our spirit, and our possessions as well as our persons, all we are and all we have, all we can do and all we can suffer, should be made without any reserve. There are many professors of religion who are willing to give up something to the Lord; and perhaps it can be said that there are many who are willing to give up MUCH; bnt the consecration of which we are speaking requires us to be truly willing to give up ALL; and not only to be WILLING to give up all, but to do it. It is true that, in our present state, some things are needful for us, and our heavenly Father assures us that he is not ignorant of it. But while, in compassion to our obvious wants, he bestows upon us those things which are necessary to beings who must be fed, clothed, and sheltered, he requires us to hold these and all other gifts of a temporal nature which we sometimes call our own, as bestowments imparted by himself for a special purpose, and to be retained and used in perfect subordination to his divine will. And still more important and necessary is it, that all the exercises of the mind, that all powers and efforts of the intellect, and all desires and purposes of the heart and will, should be laid sacredly upon the divine altar; in perfect simplicity of view; without any reservation, and without any regard, however secret and intimate, to the claims of self; inscribed, as it were, within and without, with holiness to the lord; FROM God, OF God, and FOR God. Consecration without reserve implies that we are not only to give up our persons and powers to be employed as God wills, but also to endure or suffer as God wills; and it implies also that we are to give them up, to be employed and to suffer, just in the time and place, and in all the precise circumstances, which are agreeable to God; without presuming to dictate to him in the smallest degree, and without any will or choice of our own.

(4.) Finally, in the full conviction that no efforts or purposes of our own will be available without divine assistance, we should make the consecration in reliance upon divine strength; recognising, on the one hand, our own entire weakness, and at the same time fully believing, on the other, in the willingness and readiness of God to aid and deliver us in every time of temptation and trial. A consecration, made without a distinct recognition of our own insufficiency, and without the expression and the reality of reliance on God alone as our only hope, would be wanting in the most essential element. It would necessarily fail of the divine blessing, and could not result in any good. "Lay it down to yourself as a most certain principle," says Dr. Doddridge, "that no attempt in religion is to be made in your own strength. If you forget this, and God purposes finally to save you, he will humble you with repeated disappointments till he teach you better."

A consecration, thus deliberately made, including all our acts, powers, and possessions of body, mind, and estate, made without any reserve either in objects, time, or place; embracing trial and suffering as well as action; never to be modified, and never to be withdrawn; and which contemplates its fulfilment in divine and not in human strength,—necessarily brings one into a new relationship with God, of the most intimate, interesting, and effective nature. It is not easy to see how a soul that is thus consecrated can ever be deserted. Divinity is pledged in its behalf; and in all times of temptation and trial, when clouds and storms hang darkly and heavily around, there will always be a redeeming power, a light in the midst of shadows, the shining of the bow of promise.

A word further remains to be said here. I am aware there are some who seem to appreciate the necessity of entirely consecrating themselves to God, and perhaps may be said to be willing to do it, but who have felt a difficulty in one particular. They have inquired, with a good deal of solicitude, How is it possible to make a consecration now which shall bind us to fulfil the will of God in all the emergencies of the unseen and untried future—including cases, the difficulties of which we are now unable to appreciate, and therefore do not know that we have now, or ever shall have, strength to meet them? In respect to such cases, all we can say is, that we must commit ourselves into the hands of God in the exercise of *simple faith*; remembering his declaration, that "his grace is sufficient." God hath said, Heb. xiii. 5, 6, "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

## FOR MY SAKE.

BY THEODORE L. CUYLER, D. D.

"FOR my sake." These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in the mother's arms could speak intelligibly it would say: "It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm chair for dear old grandma at the fireside. Take these three words out of our language and you would rob home of its sweetness and human life of some of its noblest inspirations.

Our Divine Master made these words the text of several of his most impressive injunctions. "Whosoever shall lose his life for my sake, the same shall save it." To newly converted Saul of Tarsus the first message is: "I will show him how great things he must suffer for my name's sake." Again and again the early disciples were exhorted to bear crosses bravely for Jesus's sake. Christ came into this world to save us from our sins; and chiefly to save us from the abominable and damning sin of selfishness. The one motive that has the power to lift us out of self and to exalt life to its highest and holiest phase is heart-love for a crucified Saviour. "Love Me more than houses or lands, or wife or children," is the first condition of discipleship. No soul is truly converted until it cuts loose from self-righteousness and accepts Jesus Christ as the ground of salvation. Conversion signifies that self has grounded its arms in its very citadel, and has surrendered the keys of the heart to the conquering Saviour. Henceforth it inscribes "for Christ's sake" on its banner. The shortest and most comprehensive confession of faith that any Christian can phrase is about in these words: "It is Christ's business to save me; it is my business to serve Christ."

> "Saviour, teach me day by day
> Love's sweet lesson to obey;
> Sweeter lesson cannot be,
> Loving him who first loved me."

The Master never allowed the supreme test of loyalty to himself to be a mere emotion, however fervid. It was a practical test. "If ye love me, *keep my commandments.*" Write these decisive words upon the walls of every prayer-room, to rebuke the rant and the rhapsodies in which too many windy professors indulge, while their honest debts remain unpaid and their own children sneer at the pious sham. It is not how many promises we make, but how many commandments we obey; it is not how many tears we shed, but how mony sins we renounce; it is not how many sacraments we observe, but how many deeds we do for the Master's sake that decides the genuineness of our Christianity. Evermore is the eye of our loving Saviour upon us, and evermore is that voice saying unto us: "Live for me. Take up this cross for my sake." When we are sore tempted to an act of retaliation, or to some sharp scheme that selfishness has varnished over with falsehood, that rebuking voice accosts us: "Wound me not in the house of my friends." Sometimes a suffering servant of Jesus comes to us for a proof of sympathy that costs more than smooth words. Selfishness begins to mutter about "impostors" and "no end to these calls of charity." But He who died for both of us whispers gently: "Do it unto me. He is one of my suffering children. Help him for my sake." There is not a Negro freedman who solicits aid for his struggling church, or a hungry stranger who knocks at our door for bread; there is not a poor widow that asks for a dollar to pay her rent, or a neglected child running in rags and recklessness to ruin for want of a friend, but ever the same voice is saying to us: "Give to them for My sake. Inasmuch as ye do it unto one of the least of these, ye do it unto Me,"

One of the little orphan boys in John Falk's German Charity-School repeated at the supper table their usual grace: "Come, Lord Jesus, be our guest and bless the food thou hast provided." A lad looked up and said: "Tell us, teacher, why the Lord Jesus never comes." "Dear child, only believe, and you may be sure that He will come to us some of these times: for he always hears us. "Then," replied the bright lad, "I'll set a chair for him"; and he put one by the table. By and by a knock was heard at the door. A poor traveling apprentice was admitted, and asked for food and lodging. The little fellow looked at the stranger a few moments, and then piped out: "Ah, I see! Jesus could not come to-night and so he sent this poor young man in his place. Is that the way, teacher?" "Yes, my boy, that is just it. Every cup of water or bit of bread we give to the poor and hungry for Jesus's sake, we give to him. Inasmuch as we do it to the least of our brethren, we do it unto our Saviour."

There are a thousand applications of this principle of self-denial for Christ's sake. Grand old Paul had it in his mind when he wrote: "It is good neither to eat flesh, nor to drink

wine or anything whereby thy brother stumbleth, or is made weak." It is not easy for a true Christian to keep this text in his Bible and to keep a bottle on his table. They do not harmonize. The bottle means temptation. The text means that things which are not always sinful, *per se*, should be cheerfully given up for the sake of others; and the legal liberty of the man or woman whose heart is in the right place will never be exercised when a moral evil may flow from such exercise. We have no right to put a stumbling-block in the path of others. As a Christian I am bound to surrender every self-indulgence which works directly against the best interests of my fellow men, especially if it endangers precious souls for whom Jesus died. This principle gives to the doctrine of total abstinence from intoxicants a brosd Bible hasis as solid as the Hudson "Palisades" on weich I am now writing.

The two unanswerable arguments against the drinking usages are these: An alcoholic beverage endangers me if I tamper with it; it endangers my fellow man if I offer it to him. My Bible teaches me to let it alone for the sake of the "weak" and those who stumble. Ah, those stumblers! How many wrecks the word reveals! How many tombs it opens, whose charitable turf hides out of sight what surviving kindred would love to hide from memory! For Jesus's sake, and for the sake of the easily tempted, who will hide behind our example, let us who call ourselves Christians put away this bottled devil, which conceals damnation under its ruby glow. This subject of self-surrender for Jesus's sake is as wide as the domain of Christian duty. To live for Christ is the sweetest and holiest life we can live; to live for self is the most wretched. Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime, the moment that our Lord and Redeemer writes on it "*For my sake.*"—(*Independent*.)

## Miscellany.

—We are asked to publish the following from the *Indian War-Cry*.

A well known minister of the M. E. Church in America, Rev. E. Davies, author of several standard works upon holiness &c. is now visiting in England. In a letter to the

"CHRISTIAN STANDARD"

he tells how he saw some of the great religious sights of England. Finally he found the Salvationists.

"Last night I enjoyed

ONE OF THE LUXURIES OF MY LIFE

in attending the Salvation Army meeting at the Congrees Hall. It was strictly a holiness meeting. The singing, speaking, praying and testimonies were all in the Holy Ghost. They sing with an enthusiasm that arouses the soul such hymns as the following:

"It is the blood that washes white,
That makes me pure within,
That keeps the inward witness right,
That cleanses from all sin."

There was a tremendous power while singing,

"If you want Jesus to reign in your soul
Plunge in the fountain and you shall be whole,
Washed in the blood of the crucified One,
Enjoying a full salvation.
If you want boldness take part in the fight,
If you want purity walk in the light.
If you want liberty shout and be free,
Enjoying a full salvation."

Bramwell Booth mightily stirred all hearts as he read and expounded the third chapter of Ephesians. Many testified most distinctly to the work of entire sanctification which was wrought in them by the Holy Ghost after they were converted. It seemed very much like a National camp-meeting.

Mrs. Booth is considered one of the ablest speakers in this nation. She prayed and spoke with great power on this occasion. As

I SAT THERE THRILLED WITH JOY

in the Holy Ghost I reached the following conclusions:—

1. This is a *working* army. Not on dress parade. They are at it; they are all at it, and they are always at it. They hold 11, 640 services every week.

2. It is a *victorious* army. Their increase is perfectly marvelous. They have 530 army corps, 1,300 officers and 4,547 bands men.

3. They are a *joyful* army. The joy of the Lord is their strength.

4. They are a *shouting* army. They sing and shout as they go into battle and claim the victory.

5. They are preeminently a holiness army. There is no compromise with sin or Satan, with pride or formality.

6. They are hated by formalists, wicked men and devils.

7. They are greatly, beloved by God, by good men and angels."

## TELEGRAPHIC NEWS.

*Vienna, Aug* 30th: A Ministerial crisis is considered imminent in Hungary, unless the authorities here sanction the adoption of forcible measures in Croatia, where the revolutionary agitation is increasing.

*Paris*, 30*th*: The news published by the *Temps* concerning the French treaty with the King of Annam has been confirmed. The Province of Binthuan has been ceded to France, and the latter assumes control of the Kingdom's finances and customs.—Senor Zorilla, in whose interest the late Republican disturbances in Spain took place, has left France and the French Government have promised to prevent his return.

*Madrid*, 30*th*: The Ministerial crisis here has been averted. The journey of King Alphonoso to Germany has been decided upon, it being also arranged that His Majesty shall pass through *en route*, arriving at the latter place on September 6.

*Copenhagen*, 30*th*: The Emperor and Empress of Russia arrived here to day.

The s. s. Ganges is ashore in the Canal, and her position is regarded aa serious.

*London*, 31*th*: The *Daily News* publishes a telegram in this morning's issue stating that some Russian troops are arriving at Askabad, with the intention of marching on to Merv.

*Rome*, 31*st*: The late difficulty between Morocco and Italy has been arranged, the Sultan of Morocco having apologised.

*Batavia*, 31*st*: The loss of life occasioned by the late eruption of Mount Krakatao and subsequent tidal wave is estimated at thirty thousand people,

*Berlin*, 31*st*: Prince Bismarck and Count de Kalnoky are having protracted interviews at Salzburg. The German Parliament read to day a second time the bill for a Treaty of Commerce with Spain.

*Constantinople*, 31*st*: His Majesty the Sultan has refused to authorise surveys being made in Palestine by the engineers from England to ascertain the practicability of constructing a canal from the Jordan to the Red Sea.

*London, September* 1*st*: Mr. James Lowther, the Conservative candidate, has been elected member for Rutland by a large majority. To-day's *Gazette* announces that his Royal Highness the Prince of Wales has been appointed Honorary Colonel of the 6th Bengal Cavalry, his Royal Highness the Duke of Cambrige Honorary Colonel of the 20th Punjab Regiment, and his Royal Highness the Duke of Connaught, Honorary Colonel of the 7th Bengal Infantry and the 29th Bombay Native Infantry.

*Madrid*, 1*st*: His Majesty King Alphonso will visit Vienna on his way to Germany. He will arrive there on the 6th instant, and make a stay of one week.

*Berlin*, 1*st*: The German Parliament closed its sittings to-day.

*London*, 2*nd*: Seven Irishmen have been arrested at Glasgow, charged with complicity in the dynamite outrages of January last.—The latest returns of the mortality from cholera in Egypt give total number of deaths as being, 27,250, of which British troops lost 140.—News from Madagascar confirms the death of the Queen, and states that she has been succeeded by her niece.

*Vienna* 2*nd*: The Countess de Chambord having decided that the nearest relative to her late husband shall officiate as Chief Mourner to the funeral to-morrow, the Count de Paris has declined to attend the ceremony.—The Imperial Princess of Austria gave birth to a daughter to-day.

*Paris*, 2*nd*: The King of Annam has given an undertaking to the French authorities that he will hold no direct correspondence with the Emperor of China.

*London*, 3*rd*: A report has reached here that Cetewayo is coming to Maritzburg.

*Vienna*, 3*rd*: The funeral of the late Count de Chambord, which was conducted on a splendid scale, took place to-day at Goritz. The Orleans Princes did not attend the ceremony.—The anti-Magyar riots still continue in Croatia, and the military commander has replaced "the Ban."

*Madrid*, 3*rd*: The suspension of the constitutional guarantees, which was ordered by the Ministers during the late disturbances, has been abrogated.

*Cairo*, 3*rd*: The cholera is disappearing from the country.

*London*, 4*th*: It is reported that fifteen thousand Chinese troops have crossed the Tonquin border.

The number of the British troops in Egypt will be reduced to three thousand men during the months of October and November.

*Paris*, 4*th*: The Legitimists support the cause of the Count de Paris. The French Government have decided to send strong reinforcements to Tonquin.

*London*, 5*th*: In consequence of the aspect of the Sunda Straits having been changed by the late eruption in Java, her Majesty's men-of-war the Champion, the Flying Fish and the Magpie have been ordered to proceed there immediately on a surveying expedition.—His Royal Highness Prince Albert Victor of Wales has been created Knight of the Garter.

*Constantinople*, 5*th*: The Prince of Bulgaria has renounced the absolute powers conferred upon him by the National Assembly in 1881, and a Commission will be appointed to draft a new constitution.

*Port Said*, 5*th*: Quarantine has been abolished here.

*Cape Town*, 5*th*: Cetewayo, who with a strong force is still in the Reserved Territory, has summoned the Usutu tribe to join him, and maintains a defiant attitude towards the British Resident.

*London*, 6*th*: The threatened rupture between France and China is being anxiously discussed throughout the country.

## PASSENGERS SAILED.

Per P and O Str *Surat*, 4:

For London—Mr Harris, Mr Cooper, Mrs Male and 3 children, Mr W H Pratt, Major J D Macpherson, Lieut C E Stracey, Mr G E Knox, Mrs Brockman and 3 children, Mr R W Barlow, Mr E A Leach, Miss Court, Surg Genl S C Townsend, Mr F F Atkins, Mr F Sleeman, Capt G C Martin, Mr J Gray, Dr H Griffith, Lieut F G G Griffin Capt M E Archdale, Mr and Mrs Dance and 3 children, Capt L H Skene, Mr W Hoyles, Mr W Miller, Mr W Bailey, Mr John Cook, and Mr Jas Brailey.

Per Str *Victoria*, 4, for Liverpool:

Dr R Gray, M D, Mrs Gray and four children, Mr T F N Finley, Lieutenant H R Lloyd, and Mr J R Bell, and seven distressed seamen,

## PASSENGERS ARRIVED.

Per P and O Str *Sutlej*, 4:

From London—Mrs E Whitby and child, Mr J Evans, Mr and Mrs Fitzgerald, Mr T M Filgate, Mr R H Batson, Mr E Lewis, and Mr G Perkins, Mr Morris.

From Brindisi—Mr W Merrett, Capt Kelaart, Capt H Boileau, and Capt Wicks.

From Venice—Colonel L de H Larpent, Mr R H Vincent, and Mr J Balbi.

From Aden—Gunr Brambley, and Gunr Steer.

# Domestic Occurrence.

BIRTH.

BLAKE—Sept 4th, at the Church Mission House, Bombay, the wife of the Rev Buchanan Blake of a daughter.

MARRIAGE.

STILEMAN—CHEERE—Aug 9th, at St Matthew's, Bayswater, by the Rev E Grose Hodge, assisted by the Rev G S Flint, Arthur William, eldest son of Major-Genl. W C Stileman, formerly of H M 15th Regt Bombay Native Infantry (retired), to Edith, third daughter of the late Rev Frederic Cheer, of Papworth Hall, Cambridgeshire.

DEATH.

HODGART—Aug 31st, at Oomrawuttee, East Berar, suddenly of an apopletic attack, Harry Hodgart.

"BOMBAY GUARDIAN."

*Subscriptions received from 1st to 8th September* 1883.

Captain W. J. Gladwin, 31st May 1883, Rs. 7-10; Mr. Carpenter, in part payment, Rs. 5; Secretary Govt. Tel. Library up to 30th Sept. 1883, Annas 8; R. W. Boileau, 18th November 1883, Re 1.

# New Advertisements.


## EDUCATION AT HOME.

**TO PARENTS AND GUARDIANS.**

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

**Terms.**—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL

*Examination, July*, 1880.

## THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.

Headquarters Salvation Army, BOMBAY.

## NEW SPECIAL BOOKS.

*Highly recommended by Physicians, Editors, Clergymen and others.*

| | Rs. | a. |
|---|---|---|
| Social Impurity, 200 pp. clo. gilt stamp. | 1 | 8 |
| Queenly Womanhood ...Rs. 1; clo. limp. | 1 | 4 |
| A noble Army and a Holy War..... | 0 | 8 |

*Sent post free on receipt of price.*

AGENT HOPE PUBLISHING CO.,
BOMBAY.

## MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. It is a very good play for boys, and can be managed very easily.

Price Rs. 25 including 6 slides and 1 extra reflector.

Order at once to
The Manager
Bombay Guardian.

# H. A. GEYER & Co.,

BOMBAY.

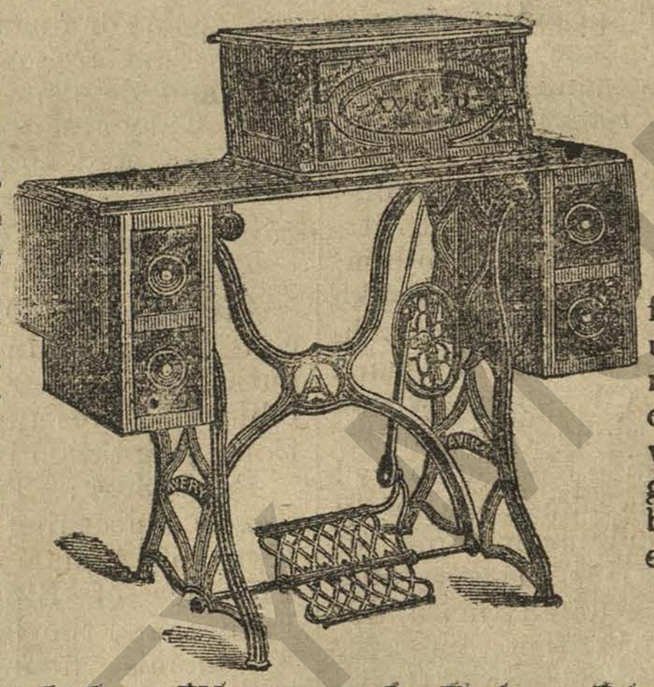
Have removed to their new and spacious premises at

**No. 7, Hornby Row,**

*Opposite the Post Office.*

Just received another stock of our World-Renowned and justly celebrated

## SEWING MACHINES.



From the best English, American and Continental Makers. All kinds, sizes, and descriptions, and for every class of sewing, from the finest muslin to the thickest leather. Thousands of these Machines are now in use all over the country, and are giving the most decided and entire satisfaction. Everybody pleased and delighted. Demand! Unabated Success!! Universal Appreciation!!! Continual Triumph!!!!

50 DIFFERENT KINDS.

THE LARGEST DEPOT IN INDIA.

Extensive stock to select from. All the latest and most useful automatic improvements, attachments and accessories. Quality, capacity, workmanship and finish guaranteedd to be the very best. All Machines warranted for twelve months.

*Send for Illustrated Price Lists.*

**H. A. GEYER, & Co.,**

*Note new address*—7, HORNBY ROW,

**Bombay.**

## COFFEE—COFFEE—COFFEE.

**(The real Mocha Brand)**

REGISTERED.

SPARKLING ÆRATED COFFEE

is the latest novelty in refreshing drinks and is now introduced for the first time into Bombay. The fragrant Arabian berry from which this refreshing and exhilarating beverage is prepared, enjoys a world-wide reputation, and it is unnecessary therefore to say anything here of its merits. In placing his

SPARKLING ÆRATED COFFEE

before the public the undersigned does not attempt to claim for it the properties ascribed to Ozo, Phospho, Zoedone, &c., but simply relies on the reputation that Coffee enjoys, to make it a popular beverage.

SPARKLING ÆRATED COFFEE

will be found invaluable in the Sick room and to travellers by Rail and Steamer, whilst promoters of the Temperance movement will find in it a valuable ally in weaning the intemperate from their craving for alcoholic drinks.

In Champagne Pints.....Per dozen Rs. 2-8-0

(4 annas per dozen refunded for empties)

AGENTS WANTED ALL OVER INDIA—LIBERAL TERMS.

## W. J. ESSAI,

GENERAL PROVISION CASH STORES
FORBES STREET;

ESPLANADE ROAD; CUMBALLA HILL.

BOMBAY.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy

## EDUCATION IN ENGLAND.

ELGIN COLLEGE, CHEPSTON VILLAS, BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms* 60 *Guineas.*

References can be made to the Parents of Pupils now in the College, and the Rev. J. Gelson Gregson, Mussoorie, N. W. P. 2-6-83—12.

## THE SUFFERER'S FRIEND.

TRADE MARK.

# THILUM

**FOR EXTERNAL APPLICATION.**

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles &c., &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans, Postage, 4 ans.

*N. B.*—Postage and packing for 3 Pots the same as for a single Pot.

☞ *Special rates to Missionaries charitable hospitals and institutions on application* only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

*N. B.*—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS

I owe it as a duty to you and to sufferers to nform you of my case.

For 2 years I suffered severely from Rheu. matism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

---

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay.

**1840.**

*For Sale by all the leading Chemists throughout India.*

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

**1883.**

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

# PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

## HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

**PAIN KILLER** should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

**PAIN KILLER** is the well-tried and trusted friend of the **Farmer, Planter, Sailor, Mechanic,** and in fact of all classes wanting a **sure** and **safe medicine** which will always be at hand, and can be **freely used internally or externally** without fear of harm and with **certainty** of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

**PERRY DAVIS & SON, Proprs., Providence, R. I.**

MEDICINE CHEST IN ITSELF
PAIN KILLER
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

# DR. BHAU DAJI'S

## CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

*This bottle will last for* 15 *days if rubbed thrice a day.*

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

*This will last for more than a month.*

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY,** including Postage.

Apply to the Manager Anglo-Vernacular Press.

104 *Tank Street, New Nagpada, Bombay.*

**ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.**

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency,** H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

## AMERICAN CORN FLOUR.

Just received a small shipment of fine American Corn Flour direct from New York. The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with reipes for preparing it into tasty dishes—Itcs superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.

Sent by Unpaid Parcel Post.

Apply to MR. SUMANT VISHNU.

Anglo-Vernacular Press,
New Nagpada, Bombay.

# WONDERFUL MEDICINE!

No developments in modern science have been so marked or productive of good to the human race as those attained in connection with Electricity.

Taking now its curative powers alone, the benefit accomplished and sick restored to health, have been as wonderful as the evil removed and the ignorance dispelled.

Electricity stimulates organic action and renews vital energy.

Being nature's remedy it is safe, economical and thorough. All diseases arising from impaired circulation or impure blood at once yield to its curative influence.

Rheumatism, Neuralgia, Asthma, General Debility, Paralysis Dyspepsia, Bowel complaint and even cholera are among the prominent diseases that recognize in Electricity their most uncompromising opponent and eradicator.

Dr. Cooper's Battery made and patented in America in a most simple, economical form an electrical machine whose action on the human system is constant, night and day, producing on young and old the most salutary effects. It's low price places it within the reach of all.

Its permanency obviates all expense of getting fresh batteries to renew old ones, while its power for good, makes it a most desirable companion for rich and poor alike. Flattering testimonials from all parts of the country have been and are constantly being received from patients testifying to the efficacy of Dr. Cooper's Batteries.

Order from

**THE MANAGER OF THIS PAPER.**

## MALT WITHOUT ALCOHOL.

A concentrated nutritious, digestive and agreeable food.

## EXT. MALTI (KEPLER).

The principles of Kepler Extract of Malt are:
Malt Sugar and Dext ine..Nutritious, Resolvent Emollient.
Diastase.....Digestive of Farinacious Matters.
Phosphates & Albuminoi 's Nutritious and Strengthening.

One fluid ounce of this Extract contains more of the valuable properties of Malt than a quart of the best Ale or Stout.

FROM THE MEDICAL PRESS AND CIRCULAR.—"We have on more than one occasion drawn attention to the nutritious properties of Malt Extracts. Their great value consists in the fact that when taken at or directly after meals, they assist in disposing of the other food, and thus indirectly as well as directly nourish and strengthen the whole system."

"The Kepler Malt Extract is reliable, it is quite free from acidity, and is manuface tured in such a careful manner as to ensur- the preservation of its valuable constituents.

Dr. LERSCH, *Inspector of Mineral Springs at Aix and Bentscheild, in "Schmidt's Jahrbucher,"* No. 159, page 227 :—"In Malt Extract the absence of water, in quantity alcohol and carbonic acid, is to be observed. In beer there is only about one-fifteenth extract, sometimes more, sometimes less. In beer there is comparatively little malt sugar. The largest part of the extractive substance is dextrine. Malt Extract is an excellent nourishing agent for the weak and emaciated, and it is in this class of cases that its manifold application has been established."

The *Medical Times and Gazette* reports :—"The Kepler Malt Extract, we venture to say, is by far the best we have seen."

Professor YANDELL, of the University of Louisville, U.S.A., says:—"The 'Kepler' Malt Extract is the best, and has the finest flavour of any I have ever seen. It is a valuable preparation."

NOTE.

Dr. GUSMAN, of Stuttgart, declares that Malt Extract has rendered excellent service in diseases of the lungs, stomach, bowels, and throat, as consumption, dyspepsia, defective nutrition, bronchitis, and chronic catarrh.

ZIEMSSEN'S CYCLOPÆDIA of MEDICINE says :—"Malt Extract is preferable to Cod-liver Oil, being more palatable and more easily digested."

Adults may take a dessert or tablespoonful three times daily directly after, or better with meals. Children in proportion. It may be taken as it is, or mixed with milk or water plain, or arated. With half milk half soda water, the flavour is delicious. If too thick warm the bottle. In some cases it will prove best to begin with only one teaspoonful, and the quantity may be gradually increased.

Supplied by all Chemists in Bottles holding 12 oz. and 24 oz. (Avoir.)

*To avoid imitations & secure a genuine article always specify "KEPLER."*

WHOLESALE AGENTS:

D. S. KEMP.....Bombay.
TREACHER & Co. ..... „ & Poona.
TAYLOR & THOMPSON .....Bombay.
MADON & Co ..... „
PHILLIPS & Co.....Poona & Bombay.
BATHGATE & Co. .....Calcutta.
PLOMER & Co. .....Lahore.

## BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs Engel — "John Connon School."
Mr. D Bhore., Mr. C. Rosselet. — Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon Shool." Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay Uuiversity.

Mr. and Mrs. Macdonald receive a limited number of Boarders, Boys and Girls, at Byculla

R. JEFFREY,
T H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

---

## READ! READ!!

Rev. J. M. Goheen, (Am. Pres. Mission, Lohapore), writes :—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

## THE GREAT AMERICAN FEVER PILL.

*Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.*

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.

---



## TO STRENGTHEN AND PRESERVE YOUR SIGHT

USE THE

Luculent Pebble Spectacles to be procured only from

LAWRENCE AND MAYO,
Oculists and Opticians,
Rampart Row (above Soundy & Co.),
Bombay.

*Pamphlet and price-list free on application.*

---

# ANCHOR LINE.

*Indian Service between Bombay, Liverpool and Mediterranean.*

The following sailings have been arranged.

## BOMBAY TO MEDITERRANEAN.

| | Captain. | Tons. | H. P. | About. |
|---|---|---|---|---|
| s. s. "California" | W. S. Young | 3410 | 480 | 19th September 1883 |
| s. s. "Italia" | A. G. Allan | 2245 | 424 | 30th „ „ |
| s. s. "Alsatia" | E. Griffiths | 2790 | 780 | 22nd November „ |

## BOMBAY TO LIVERPOOL DIRECT.

| | | | | |
|---|---|---|---|---|
| s. s. "Hispania" | J. B. Murray | 3189 | 480 | 15th October „ |
| s. s. "Nubia" | T. G. Knox | 3553 | 480 | 22nd „ „ |
| s. s. "Persia" | ..... | 4500 | 600 | 2nd November „ |
| s. s. "Armenia" | G. H. Read | 3395 | 480 | 13th „ „ |
| s. s. "Victoria" | John Craig | 3242 | 480 | 3rd December „ |

To be followed by other 1st Class steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York... ... ... ... ...Rs. 600
Do. do. to Liverpool ... ... ... ... ... „ 500
Do. do. to Marseilles and Genoa ... ... ... „ 450
Do. do. to Naples ... ... ... ... ... „ 400

The New York passegers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of *Indian* passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,

Apply to W. & A. GRAHAM & Co.,
*Agents.*

Graham's Buildings, Bombay,
6th *September 1883.*

---

# THE SINGER MANUFACTURING COMPANY.

SINGER'S Genuine Lock stitch sewing Machines are the best, the cheapest, and the most durable of all other Machines in existence. They are with all latest improvements, complete in accessories, and can sew from the thinnest muslin to the thickest leather. They have won more than 200 prizes in all the great exhibitions of the world including the International Exhibitions of London, Dublin, Paris, Lyons, Vienna, Moscow, Naples, and Brehmen,

☞ LATEST VICTORY OVER ALL COMPETITORS ! ! !

AT THE

Industrial Exhibition held at Sunderland from the 18th February to the 14th March 1882 there was an unusually exciting contest for the prizes by the numerous exhibitors of sewing Machines.

The various Machines were carefully and thoroughly tested when the great superiority of the Singer's Sewing Machines both as regards the capacity for work and general excellence was immediately made apparent and was acknowledged by the Judges who awarded the Highest Prize to

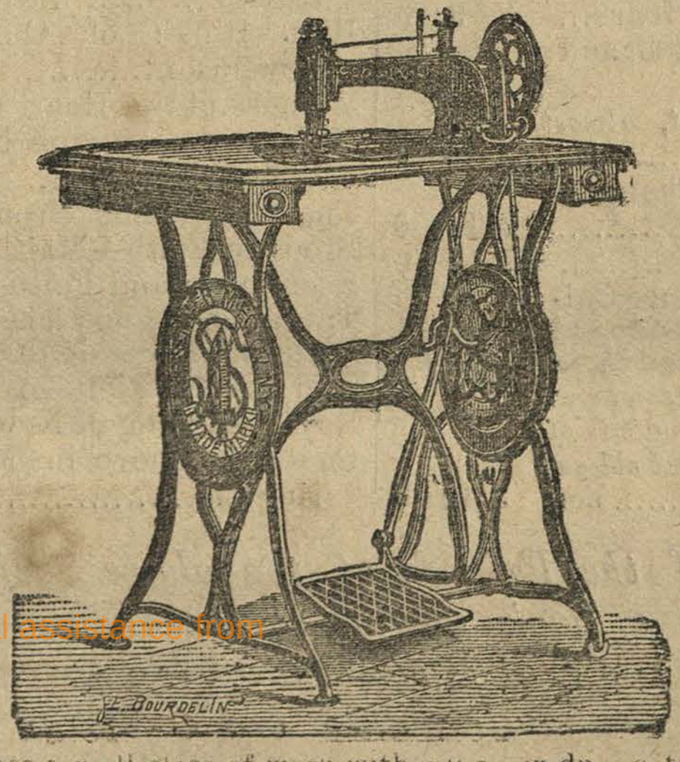
## THE SINGER MANUFACTURING COMPANY.

The Company sold in Machines.

1872, 219,758
1873, 232,444
1874, 241,679
1875, 249,842
1876, 262,316
1877, 282,812
1878, 356,432
1879, 431,167
1880, 538,609
1881, 561,036

And in 1882, 603,293

*Beware of imitation Machines alike in appearance yet worthless in working ! !*




Foot Machine Rs. 78.

With Cover Rs. 89.

Their increasing sale is the most conclusive evidence of the Superiority of the Genuine Singer Sewing Machines and still further proofs are afforded by the great success which they obtain at the various exibitions in all parts of the world.

*Compare this diagram and you will easily find the dodge.*

FOR CASH OR ON THE HIRING SYSTEM.

More than 1000 Machines for all class of work with all their duplicate parts, needles, cotton, oil &c. are generally in stock. Prices from Rs 56

10 PER CENT DISCOUNT FOR CASH. *Price lists and full particulars post free.*

To avoid deception buy the Genuine Singer from the Company's only Office in Bombay, 2 Church Gate Street ; or of their Branch Offices—

Hall Road, Donald Town, LAHORE ; 4, Dalhousie Square, CALCUTTA ; & 14, Elgin Road, ALLAHABAD.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 23 February, 2020

# BOMBAY TRACT AND BOOK SOCIETY.

## New Books.

| | Rs. | A. | P. |
|---|---|---|---|
| Stepping stones to Higher Things by Captain Seton Churchill. *"Sound in teaching brimful of earnestness, brightened with illustrations and manifestly the outcome of personal spiritual experience"* | 2 | 3 | 0 |
| Hours with the Bible Vol. V. Geikie *"Fully sustains the reputation of the preceeding volumes; the authors erudition and extensive knowledge are apparent on every page"* | 3 | 12 | 0 |
| Methodist Hymnbook — Illustrated by Biography, History, Incident and Anecdote—Stevenson | 3 | 12 | 0 |
| Memories of the Past-Records of Ministerial life—Griffin | 2 | 13 | 0 |
| Natural Law in the Spiritual World Henry Drummond F. R. S. E., *"Full of the Germs and Seeds of things. Before long its fresh and brilliant illustrations of the oldest truths will become the property of the religious mind of the country"* | 4 | 11 | 0 |
| The Scripture half hour at Mothers' Meetings [Barrett | 1 | 2 | 0 |
| Life and Work among the Navvies— | 0 | 10 | 0 |
| The Midnight Cry—McHardie. *"The large acquaintance of the authoress with Scripture and her profound appreciation of it, her vast knowledge and research will strike and convince every reader"* | 6 | 9 | 0 |
| Genesis the Third; History not Fable —White [Creation—Cotterill | 0 | 10 | 0 |
| Does Science aid Faith in regard to | 2 | 3 | 0 |
| Rome and the Newest Fashions in Religion; Treating on the Vatican Decrees, Vaticanism, Speeches of the Pope.—Gladstone | 4 | 11 | 0 |
| "Herein is love"—Brown. *"A series of earnest and tender teachings upon Christian Doctrine"* | 0 | 15 | 0 |
| The Bible, Its Revelation, Inspiration and Evidence—Robson | 4 | 11 | 0 |
| The Tower of Egypt, or Types and Chronology of the Great Pyramid —(A. R. G.) | 2 | 8 | 0 |
| Read and Judge the (so called) Salvation Army —Transl. from the French of the Countess de Gasparin [Edersheim | 0 | 10 | 0 |
| The Laws and Polity of the Jews— | 1 | 7 | 0 |
| The very Words of Christ, According to the Authorized Version | 0 | 15 | 0 |
| The Official Year-Book of the Church of England | 2 | 8 | 0 |
| Dr. A. Judson—His Life and Labours—Ed. Judson | 5 | 10 | 0 |
| James Abraham Garfield—Hoar | 1 | 9 | 0 |
| Minister Pocket Diary for 1883 and Clerical Vade Mecum. *"The completest book of the sort, almost every want is provided for"* | 1 | 14 | 0 |
| Prophecy its Nature and Evidence— Redford | 2 | 13 | 0 |
| Sunday Meditations—Moore | 2 | 13 | 0 |
| Decennial Missionary Conference Calcutta 1882—83. *"The report is very satisfactory and those, to whose industry and skill its general excellency is due, have laid students of missionary literature under great obligations"* nett | 3 | 12 | 0 |
| Life of Mrs. Prentiss (the author of Stepping Heavenward &c.) | 4 | 11 | 0 |
| Commentary on Romans—Beet. *"Cannot be beat"—(Spurgeon)* | 4 | 11 | 0 |
| Unspoken Addresses—Reany | 0 | 10 | 0 |
| Socialism and Communism in their Practical Application—Kaufmann.. | 1 | 4 | 0 |

## Cambridge Bible for Schools.

| | | | |
|---|---|---|---|
| Joshua—Maclear | 1 | 9 | 0 |
| Judges—Lias | 2 | 3 | 0 |
| I Samuel—Kirkpatrick | 2 | 3 | 0 |
| Ecclesiastes—Plumptre | 3 | 2 | 0 |
| Jeremiah and Lamentations—Sheane | 2 | 13 | 0 |
| Jonah—Perowne | 0 | 15 | 0 |
| Micah—Cheyne | 0 | 15 | 0 |
| Matthew—Carr | 1 | 9 | 0 |
| Mark—Maclear | 1 | 9 | 0 |
| Luke—Farrar | 2 | 13 | 0 |
| Acts—Lumby | 2 | 13 | 0 |
| II Corinthians—Lias | 1 | 4 | 0 |
| James—Plumptre | 0 | 15 | 0 |

## Hand Books for Bible Classes.

*"Each book is a little library in itself, the essence of great books"*

| | | | | |
|---|---|---|---|---|
| Judges—Douglas | | 0 | 12 | 6 |
| Presbyterianism—Macpherson<br>Galatians—Macgregor<br>Life of Christ—Stalker<br>The Sacraments—Candlish | each | 0 | 15 | 0 |
| Joshua—Douglas [—Dods<br>Haggai, Jeremiah and Malachi<br>The Reformation—Lindsay<br>Romans—Brown | each | 1 | 4 | 0 |
| Genesis—Dods [pherson<br>Confession of Faith—Mac- | each | 1 | 9 | 0 |

## Household Library of Exposition.

| | | | | |
|---|---|---|---|---|
| Adam Noah and Abraham—Parker | | 1 | 14 | 0 |
| Isaac, Jacob & Joseph—Dods<br>Speeches of the Apostles—Fraser [—Lang<br>The Last Supper of our Lord<br>The Lamb of God—Nicoll<br>The Galilean Gospel—Bruce<br>The Life of David-Maclaren | each | 2 | 3 | 0 |

## Christian Evidence Series.

| | | | |
|---|---|---|---|
| Some Witnesses for the Faith | 0 | 13 | 6 |
| Some Modern Religious Difficulties | 0 | 15 | 0 |
| Thoughts on the Bible—Gresley | 0 | 15 | 0 |
| Miracles—Litton [cester | 0 | 15 | 0 |
| Modern unbelief—Bishop of Glou- | 0 | 15 | 0 |
| Theism and Christianity | 0 | 15 | 0 |
| Moral Difficulties in the Bible—Hessey | 0 | 15 | 0 |
| Hist. Illus: of Old Testament—Rowlinson —[Carpenter | 0 | 15 | 0 |
| Witness of the Heart to Christianity | 0 | 15 | 0 |
| Natural theology of Natural Beauty —Tywrhitt [Maitland | 0 | 15 | 0 |
| The Argument from Prophecy— | 0 | 15 | 0 |
| Steps to Faith—Maitland | 0 | 15 | 0 |
| Scepticism and Faith—Maitland | 0 | 15 | 0 |
| Theism or Agnosticism—Maitland | 0 | 15 | 0 |
| Scripture Doctrine of Creation-Birks | 0 | 15 | 0 |
| Story of Creation—Ackland | 0 | 15 | 0 |
| Royal teaching of New Test—Row | 0 | 15 | 0 |
| Can we believe in Miracles—Warrington —do— | 0 | 15 | 0 |
| When was the Pentateuch Written— | 0 | 15 | 0 |

## Miscellaneous Works.

| | | | |
|---|---|---|---|
| Geikie's Life of Christ—2 Vols | 18 | 12 | 0 |
| —do— Cheap edit. —do— | 10 | 0 | 0 |
| Commentary on St. Luke 2 vols. —Godet | 13 | 2 | 0 |
| Commentary on St. John 3 vols.-do- | 19 | 11 | 0 |
| Godet's Biblical studies, Old and New Testament—Lyttleton each. *"These essays will be of great service to ministers."* | 4 | 11 | 0 |
| Set of 7 Volumes for cash *nett* | 38 | 0 | 0 |
| Commentary on Romans—Hodge | 1 | 14 | 0 |
| Kingdom of Israel and Judah—Pt. 1 and 2 each—Green | 1 | 4 | 0 |
| Perowne on the Psalms—2 Vols. | 21 | 4 | 0 |
| Christian Ministry to the Young—Green [Cooper | 1 | 2 | 0 |
| God, the Soul and a Future State— | 1 | 9 | 0 |
| Bridge of History over Gulf of Time —Cooper [Christ—Cooper | 1 | 9 | 0 |
| Verity and Value of Miracles of | 1 | 9 | 0 |
| Science and Scripture—Young | 3 | 2 | 0 |

## Books on Phonography.

| | | | |
|---|---|---|---|
| Pitmans Phonographic Dictionary | 2 | 8 | 0 |
| New Test. in Phonography | 2 | 13 | 0 |
| The Reporters' Guide—Reed | 0 | 15 | 0 |
| Pilgrims Progress | 0 | 15 | 0 |
| The Literary Ladder—Reade | 0 | 10 | 0 |
| Hand-book of Phonic-short-hand—Jones | 1 | 4 | 0 |
| The Vicar of Wakefield | 1 | 10 | 9 |
| The Phonographic Reader | 0 | 5 | 8 |
| Reporting Exercises—Pitman | 0 | 5 | 0 |
| Select Poetry—Pitman | 0 | 5 | 0 |
| Key to Phonographic Teacher | 0 | 5 | 0 |
| Exercises in Phonography | 0 | 1 | 0 |
| The Little things of Nature | 0 | 10 | 0 |

## Recent Marathi Publications.

| | | | |
|---|---|---|---|
| Sacred Songs 0-6-0; 0-8-0 and | 0 | 10 | 0 |
| Additional Sacred Songs | 0 | 1 | 0 |
| Life of Hari Ramchandra Khisti 0 2-0; 0-4-0 and | 0 | 6 | 0 |
| International Sunday School Lessons July to Dec. 0-1-0 and | 0 | 2 | 0 |
| Handy weapons from the great armoury | 0 | 0 | 3 |
| The Book called the Bible | 0 | 0 | 6 |
| An Enquirer's addresses to his Countrymen | 0 | 0 | 3 |
| What is in the Veda | 0 | 1 | 0 |
| The Glories of Singhast | 0 | 0 | 3 |
| What is in the Satya Veda | 0 | 0 | 6 |
| Our Children's Hymn book | 0 | 1 | 0 |
| Life of Jesus Christ—Pts. 1 to 9, each | 0 | 1 | 0 |
| —do— bound 0-9-0 and | 0 | 12 | 0 |
| Psalms of David in Metre | 0 | 12 | 0 |
| The character of Christ an evidence of Christianity 1 As. and | 0 | 1 | 6 |
| Tracts for Women—useful for work in Zenanas 1 As. and | 0 | 2 | 0 |
| Sunday School Reward tickets—in large and beautiful variety in packets 3 As. and | 0 | 4 | 0 |

### School Books By Rev. H. J. Bruce.

| | | | |
|---|---|---|---|
| Anatomy, Human and Comparative, English and Marathi, each | 2 | 0 | 0 |
| Elements of Astronomy, (Marathi,) | 1 | 8 | 0 |
| Illustrated Primary Arithmetic, (Mar.) | 0 | 3 | 0 |

*The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)*

*A Discount of* 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 104, Tank Street, New Nagpada BOMBAY.